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Community Study

For Country Districts

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Anna B. Taft

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**COMMUNITY STUDY
FOR COUNTRY DISTRICTS**

Community Study for Country Districts

A Method of Investigating a Small Village or Section of the Open
Country

BY

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of the Presbyterian Church in the U. S. A.

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Missionary Education Movement of the United States and Canada
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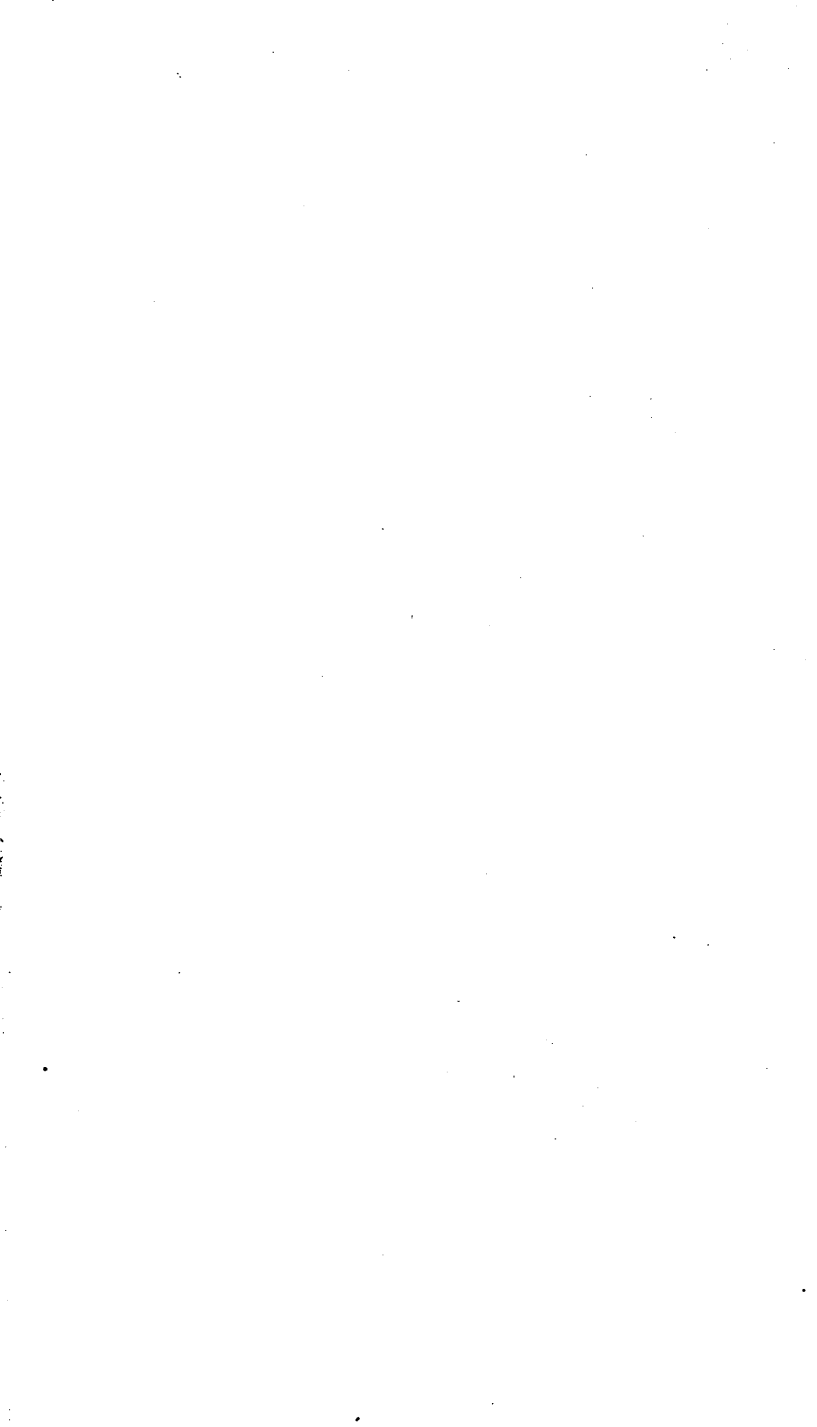
New York

COMMUNITY STUDY

TWELVE STUDIES OF COMMUNITY PROBLEMS

For Country Districts

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HOW TO USE THIS SURVEY

The primary responsibility for the use of this survey rests with the clergyman or a group of clergymen in any given community. These studies presuppose the church's leadership in all matters relating to community uplift. The ministers of the churches, therefore, must have the facts necessary to assume this leadership and they can only come to a right appreciation of community conditions through a first-hand introduction to them.

This obligation rests upon the ministers not only because of their position in the church, but because, all things considered, they have the ability and training to make it possible for them to investigate and draw general conclusions from the facts. They also have the opportunity of associating with them other men and women of strength and public spirit who may not only help in the preliminary studies but also in the consequent work of reconstruction.

With this in mind, we venture a few suggestions as to the use of this survey. We realize also that none of them may be strictly applicable to a given district and that the best results will be obtained by adopting a method suited to the needs of the particular situation.

1. One minister may take up the work of investigation alone, answering the questions in order and carefully recording the results. He should decide to complete the study within a given time, for instance, three months. He may adjust his reading to parallel the different studies, following more or less strictly the selected bibliography. The survey would be primarily for his own use, although he may disclose such facts as he may deem necessary to incite the community to action. At the close he should make a report to his Home Mission Board, and, if in doubt as to a correct procedure, he should ask for definite help or for the experience of others who have faced similar problems.

2. If the community is served by a number of clergymen, one

HOW TO USE THIS SURVEY

of them may assemble the others and secure an agreement to pursue the studies together. The different subjects and lists of questions may be assigned for investigation and report to the whole body. The other points suggested in Number 1 should be adhered to by the group.

3. The ministers may associate with them a select group of leaders, men and women, who will subdivide the work and report their results to regular meetings of the entire body. School-teachers, business men and public officers, and persons interested in community betterment may thus be utilized.

4. Brotherhoods, Men's Clubs, Women's Clubs, Adult Bible Classes, Granges, and other community organizations may undertake the survey. If the group is a large one, it may be divided into twelve commissions, each one responsible for one set of questions. The group should meet weekly to hear and discuss the reports from the commissions.

5. It is urgently recommended that the person making the survey study *The Church of the Open Country*, by Dr. Warren H. Wilson, as this will furnish a background for the study and help in the interpretation of conditions as they are found in the locality.

In all cases, each person pursuing the investigation should possess a copy of this outline of community study and should write the various answers.

CAUTIONS

A few cautions should be observed by those attempting a survey of a rural district or small town.

1. The people, as a rule, think they know all about their community and especially do they make their affairs the subject of common gossip. While this may seem derogatory, it may also be turned to good account, as every public-spirited worker in a small community knows. It does mean, however, that the investigation called for in this survey should be tactfully and quietly carried on. The facts discovered are not for public print except under careful supervision, nor are they to become the weapons of community talkers.

2. Just as far as possible personalities should be avoided. Conditions and the causes for prevailing conditions are the objects of the search. It is common in many rural sections to emphasize the evil of an individual rather than take into consideration conditions which made that evil to exist. It is important that the mind of a people should be turned to those things in a community which make both for good and for evil rather than to notice the conspicuously good person or the unfortunate one.

3. Those making the survey should seek *facts*, and not mere opinions, unless the latter are specifically requested. There will be a strong temptation to make the study superficial, and accordingly it will prove less valuable. Let it be dignified, thorough, and serious, for in it lies the possibility of the entire reconstruction of the community.

GENERAL INTRODUCTION

Life in the open country is in a critical condition. The old order has passed away and a new order has not yet been established. The church is struggling for survival; the farmer is fighting for a fair profit from his industry, and there is a vital need for leadership in redirecting country life. More than anything else an idealization of the rural community and its future is demanded. There is no organization so well fitted for this work as the church itself. The fact that the church has survived as an institution—though in a weakened and sometimes impotent condition—is significant. In spite of its shortcomings, it is the most suitable agency on the field for this work of inspiring men. By the church we do not mean the building, neither do we mean merely the pastor, but we mean the group of people committed to Christian service making up the membership of this body.

One of the great difficulties that confront people living in the country is a lack of knowledge of local conditions. Such knowledge is a necessary background for efficient work. Country people are becoming familiar with the national condition of agricultural prosperity, through the Grange, periodicals, newspapers, and books. But the question, "What should be done in my own locality?" has not been answered.

The demand is increasing for some method by which the country community can be studied, some way of getting a knowledge of the local situation. This plan is in response to this appeal, and is written to serve as a guide in getting definite facts of a given location. It may be used by a pastor, country school-teacher, rural worker or any person in a position of leadership who desires a knowledge of the local situation as a guide for community work. It is also recommended to brotherhoods, men's clubs, or other study groups. We are realizing more and more that in the work of the church there is

GENERAL INTRODUCTION

not only a lack of knowledge, but when this knowledge is obtained, because of lack of application, it has a limited value.

The use of a study such as this is twofold: First, it has large value for the person or group that is doing the work. An expert may come into the community and make a survey, but it is the people themselves who must solve their problems, and it is a significant fact that the gaining of the knowledge brings with it not only a desire to help, but suggests possibilities that cannot be gained at second hand. It is impossible really to study a problem, if one's heart is responsive to the needs of people, and not conceive the desire for service.

Second, it is of vast importance that a community should come face to face with its own condition. Many country localities are sick communities. In order to prescribe those things which make for health and rugged strength, a diagnosis of the disease is necessary. Like a doctor's physical examination, good things will be discovered as well as ill. A community may rejoice in its virtue as much as be alarmed by its vices. We must know the truth, if the truth is to make us free.

Great care should be used in precisely defining the community to be studied. In the large town or city there are definite boundary-lines by which a territory is divided that are lacking in the country. The best definition of a community for practical use is the one given in *The Church of the Open Country* by Warren H. Wilson. "What is a community? A man or woman in the country lives his whole life within the radius of a team haul from his home. However much he visits without this circle, his knowledge of the community is one hundred times more intense and personal than his knowledge ✓ of any other community. In this small republic to which he is limited by the common means of transportation, he visits, he buys and sells, he worships, he marries, and within this radius he buries his dead. This enables one to define the community in popular terms, as a child might define it, as 'the place where we live.' This includes locality, personal and social relations, and vital experience. The community is the larger whole in which the members of a we-group find satisfaction of their vital needs."

GENERAL INTRODUCTION

One is tempted to define the community in the phrase often used jestingly of Boston, by saying that "It is a state of mind." That is in a measure true. People living in the community know the limits of local influence and can suggest definite boundaries for the study of that section far better than any arbitrary method supplied from the outside. It should be remembered that a community is not, of necessity, a township; it is usually larger than the district of a one-room school, seldom if ever larger than a township. In some cases it is only a small part of a township, in other cases it will overlap into a neighboring township, depending upon the local situation.

When the exact limits of the community to be studied are defined, all questions should be answered strictly in relation to people living in this section, and no others.

(We are asking that the church should be the leader in community work because the great function of the church is to minister to the religious needs of the people.) To-day we believe that every human need that touches life is religious, and that the church should help not only in to-day's battle, but should speak with a prophet's voice of better things for to-morrow, leading the way toward their fulfilment. The church is the greatest breeder of ideals a community can possibly have, and where she serves a people adequately she works out her own salvation. There is no question of her survival when she becomes efficient.)

STUDY I

THE POPULATION

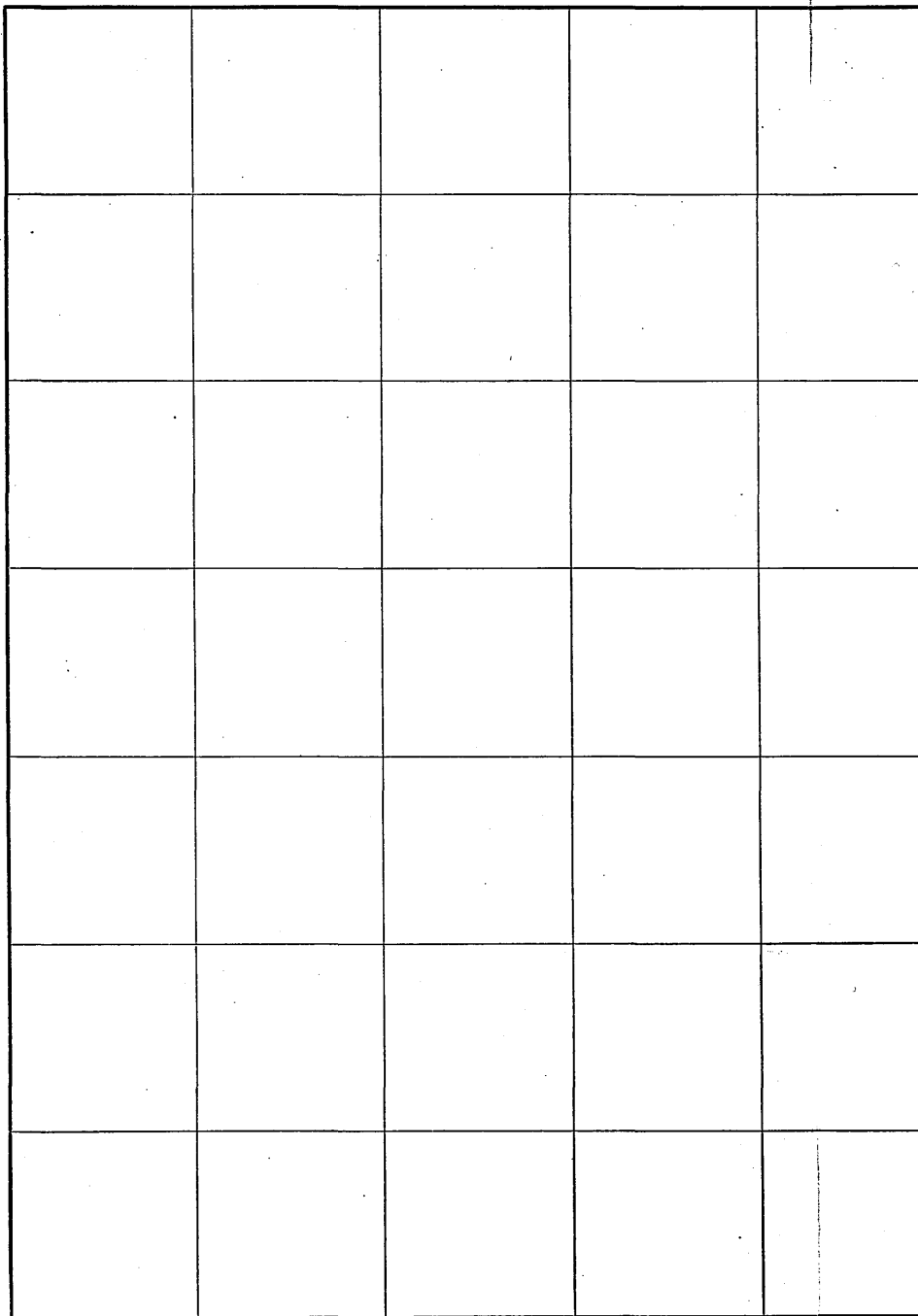
In these studies it is essential that we begin first of all with a knowledge of the population, because the rural problem has been well defined as the effort "to maintain upon the land a class of people who represent the best American ideals in their industrial success, in their intelligence and moral character, and in their general social and class power." As this is the objective toward which we are working, we must know the type of people now in the community and find out as nearly as possible how these people have been molded by the locality in which they live.

It is important to know how large an element there is of the "old stock" and also what changes have been wrought by the incoming of the foreigner into the country population. The effect of these elements differs in localities. In many places the old stock has been depleted in fiber as well as in numbers by the exodus of the more aggressive and stronger members of the family. The fact of inter-marriage has also weakened families that were at one time of the sturdiest. In some places the foreign element has brought in new blood and new interests that have gradually improved the condition of the communities.

Without question there has been in the majority of country localities too great a tendency to produce brilliant individuals rather than to build up a stable community leadership.

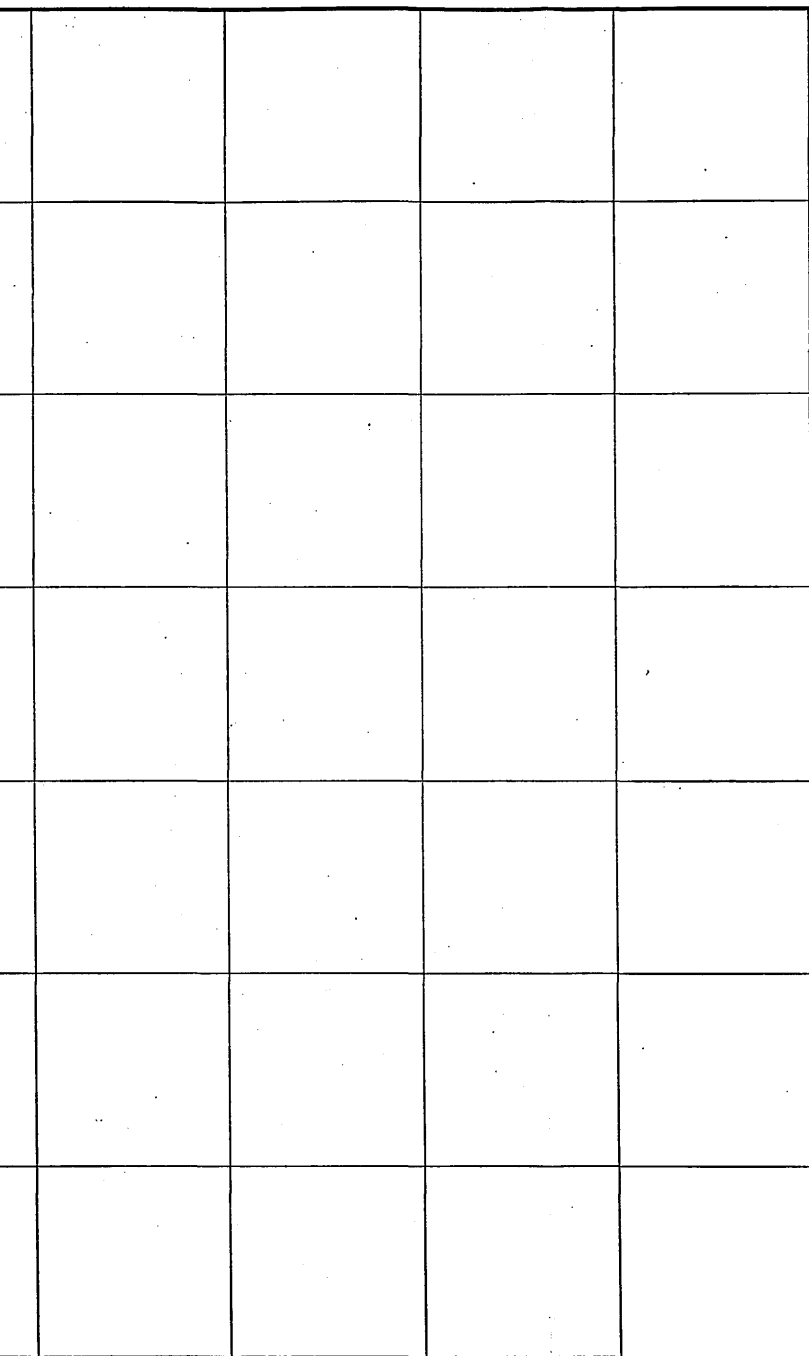
In the past few years there has been a marked change in the population of many agricultural localities. Whether this tendency in a local community is toward the improvement of the people or otherwise is a subject for consideration.

MAP OF THE C



EACH SQUARE REPRESENTS C

COMMUNITY



-  = Roads
-  = Villages
-  = Trolleys
-  = Railroads
-  = Churches
-  = Stores
-  = Schools
-  = Libraries
-  = Saloons

ONE SQUARE MILE



STUDY I

THE POPULATION

1. Is the field of study the open country or a village of less than 2,500 population?

Define the community precisely, stating its bounds.

2. Total inhabitants of village, Of rural district,
 Of entire community,
3. Make a map on the preceding blank form, showing churches and stores, schools, etc.
4. What proportion of the population are related or intermarried or belong to one stock?
5. What proportion of the population are "Old Settlers" (have resided in the community 15 years or more)?
6. Has the population increased in the past five years, or decreased? What are the causes?

QUESTIONS—THE POPULATION

7. Has there been a marked change in population?

For better?

For worse?

Describe this change.

8. Among the farming people who have left the locality what number have gone to other farms? To town or large city?

9. How many young people who call this community their home are living elsewhere?

10. What nationalities are represented in the community?
Give total number of each nationality.

11. How many do not read and write? (1) English?
(2) Any language?

12. Find the number among the population, of

Boys and girls under 9 years,

Boys and girls 9 to 12 years,

Girls 13 to 16 years,

Young women 17 to 20 years,

Boys 13 to 16 years,

Young men 17 to 20 years,

Adult males,

Adult married men,

Unmarried women over 30,

QUESTIONS—THE POPULATION

13. How many unmarried women over 30 years are employed?

What occupation?

14. What percentage of the population has a community idea or public spirit?

STUDY II

ECONOMIC CONDITIONS

Professor Franklin H. Giddings has said that if all the universities and all the pulpits and all the schools of this country should unite in one idea they wish the people to accept, it would not have the influence upon them that the experience of getting their living has; that in the last analysis the way we get our living shapes our characters and forms our beliefs. For this reason it is essential that, in studying the population, we should study first and with the greatest care the economic conditions that prevail.

This is a time of transition in the agricultural life of this country. The old period of traditional farming has passed and the new day of scientific farming has not yet come as a prevailing condition. We are passing out of that period of farm life which has been depicted in the literature of this country in poem and story and drama. There is an unrest, an agitation brought about by land speculation, which indicates a shifting of farm ownership.

Evils that threaten the agricultural prosperity of our country have grown up. The most serious of these is the question of absentee landlordism and the increase of tenant farmers. This means that the farmer must struggle to maintain his standing against a condition that tends toward peasantry. Another evil is the bad tillage of the soil, the wasteful farm economy which is a serious problem, because of the increase of our population. Scientists tell us that the farmer must learn to raise in the near future four times as much on the same amount of land, if he is to feed this growing nation.

Another factor in the changing condition is the sifting of the country population. All other ways of getting a living are crowded in the towns, until practically only the farmer is left in the open country. The small factories at one time prevalent in many localities have been swallowed up in larger industries in the towns. Many

country stores are closing because of the increasing use of mail order methods by country people.

Agriculture is a religious occupation. It is a serious task to supply a nation's food. It is God's human answer to that great prayer, "Give us this day our daily bread!" The man in the open country, preparing the soil and sowing the seed, waiting through long months for the harvest, learns a faith in God and a dependence upon his providence that nothing else gives. The church that ministers to a farming population should idealize this daily labor of the worker.

STUDY II

ECONOMIC CONDITIONS

1. What are the natural resources of your locality?

(Mineral: Coal, iron, gas, copper, silver, gold, sand, building stone, etc.

Vegetable: Corn, wheat, oats, hay, barley, rye, cotton, tobacco, garden vegetables.

Animal: Cattle, sheep, hogs, etc.)

2. For what is the soil best suited?

3. What are the chief market products, in order of importance?

4. How many of the farms are tilled by owners?

How many farms are tilled by tenants?

Share tenants?

Share-cash tenants?

Cash tenants?

5. What is the average length of the tenant's lease?

6. What is the average length of a tenant's residence on a local farm?
Longest? Shortest?

7. How many of the farms in the community are 40 acres or under?
40 to 160? More than 160?

Are they becoming larger? Smaller?

8. What is the wage paid an agricultural laborer: By day? By month?

Does he live in the farm family?

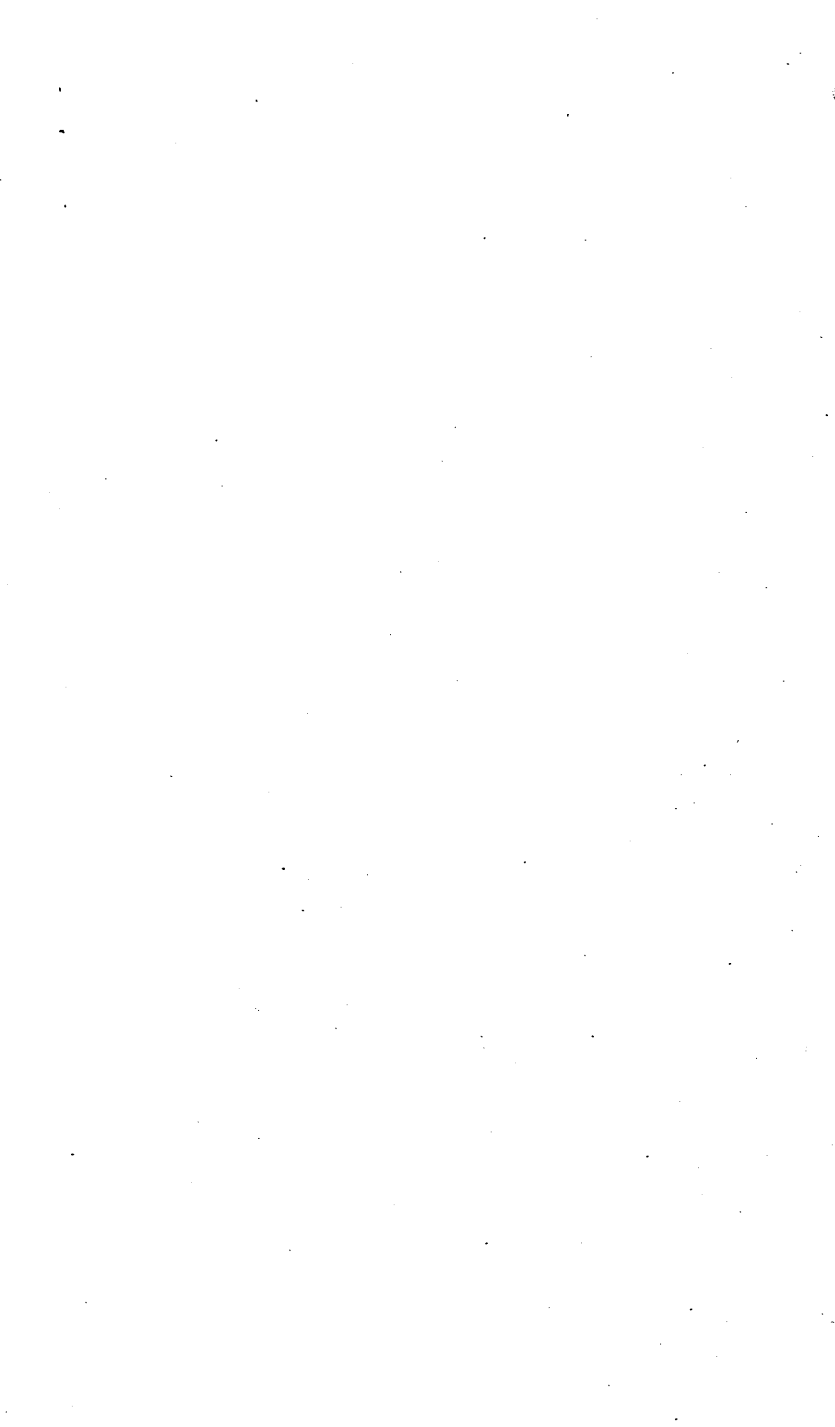
9. What is the present value of farm land per acre?

What was it ten years ago? Five years ago?

10. Are the farms well equipped with implements and machinery?

11. How many farm homes have modern conveniences?

Running water? Indoor toilets? Bathroom?



QUESTIONS—ECONOMIC CONDITIONS

12. How many specialize in farming? Stock breed-
ing? Dairying? Fruit growing? Market
gardening?

13. What percentage rotate crops? Describe the rota-
tion followed.

How many fertilize the land? Stable manure or commercial
fertilizer? Irrigate the land? How many
drained land in the past year? Method of drainage? (Tile,
stone, or pole).

14. Have the farms increased in value recently?
Cause?

15. What other industries are in your community?

Number of people employed in each? Do the employers
live in the community?

STUDY III

COMMUNICATION AND TRANSPORTATION

A factor in the present condition in country life is the change in communication and transportation wrought by modern conditions. A generation ago a country community had a oneness and a common interest born of the fact that producer, middleman, and consumer lived together in the community. The interests of the people were very largely bounded by the limits of the local community. There was a social life and a good fellowship fostered by all-day visits, made necessary by the difficulty of communication. News from the outside world was scanty and not of vital concern or daily interest as it is at the present time.

These conditions no longer prevail, but the weakness of many country communities is that while old things have passed away, local conditions are not adjusted to modern necessities and ideas. Nearly every community reform that is being suggested has at its base the question of good roads; only relatively a small proportion of the roads in the country are suitably built and maintained. The difficulty in transportation affects the school, the social life, and the cost of marketing produce. It is a fundamental necessity in making the country a satisfactory place in which to live.

A different social atmosphere has been brought about by the increase of rural telephones; in many sections all the open country is bound together by telephone wires, and communication is easy. But it is less warm and spontaneous than formerly. There is a remoteness about a telephone call, yet it answers the practical purpose of the old "all-day" visit.

The rural free delivery has been a valuable gift to the farmer, and of all modern conveniences has helped the largest number into closer communication with the world outside the community. It has greatly

INTRODUCTION—COMMUNICATION

increased the use of mail order houses by the farmer, which has had a disintegrating effect upon the country store.

In some prosperous farming sections, the use of the automobile is of great benefit to the farmer, and the nearness of the trolley increases the tendency to find social satisfaction outside the community.

While it is impossible and undesirable to bring back the old order of things, it is essential that community life be built up on and adapted to these new conditions that they find their place in the country life economy at no sacrifice to community interests.

STUDY III

COMMUNICATION AND TRANSPORTATION

1. How many miles of railway in the community?
Of trolley lines?
2. How far is the nearest railway station? The nearest trolley line?
3. What is the condition of the main roads?
Graded? Dragged? How many miles of gravel road?
Of macadam? Of brick? Of dirt?
4. What is the condition of the side roads?
5. Are the roads laid out along section lines? Or do they follow the natural lay of the land?
6. Is there an active sentiment in favor of good roads?
7. Is the improvement of roads promoted actively by any organization such as the Grange, Community League, etc.?
8. Are the good roads in the locality built by the town, state, or private enterprise?
Are road taxes worked out?
9. What has been the effect of road improvement on the community?

QUESTIONS—COMMUNICATION

10. How many houses are off the main roads?
11. How many farmers own automobiles?
Are they used for transferring produce? Pleasure riding?
12. How many homes have telephones?
13. Has the locality a post-office? Rural free delivery?
14. Locate and describe briefly the stores in the community.

To what other stores do farmers drive to trade?

15. Locate on the map any abandoned stores in the territory.
16. What commodities do farmers generally buy of mail order houses?

QUESTIONS—COMMUNICATION

17. What are the places in the community at which men meet informally and casually?

18. Name the occasions in course of a year at which the whole population of the community get together.

STUDY IV

THE RENTER

There is no factor of country life so familiar to the general public as the rural exodus. If one knows nothing else about the country and has no appreciation of the country life problem, he at least has heard of the migration to the cities. The depletion of the country and the sifting of the farm population first called people's attention to the need of a redirection in country life.

This exodus from the country registers itself in three classes of people: Renters in the country, farmers in the town, retired permanently from active productive life, and absentee landlords. Already the process has gone so far that throughout the whole country four farmers in ten are renters. In many states the proportion of renters rises as high as sixty per cent. In certain counties the proportion is three tenants to one owner of a farm.

Professor Carver in his *Principles of Rural Economics*, says: "Next to war, pestilence, and famine the worst thing that can happen to a rural community is absentee landlordism." The reasons for this are obvious. The prevailing system of American farm tenantry is bad. In the majority of cases the lease is for only one year. In some localities in the Middle West a two year lease has been common, but the tendency is to shorten rather than lengthen the time.

As the tenant does not own the land and may have to move in a few months, he is interested neither in the lasting fertility of the soil, nor in the community of which he is so transient a member. It is significant though natural that the largest proportion of renters is in our richest farming country. In many cases the tenant is making no effort toward land ownership. Often he is going from bad to worse, and the inclination toward migratory life is increasing.

INTRODUCTION—THE RENTER

Not only is the condition of the tenant farmer deplorable, but the retired farmer who has sold his farm and moved to town is facing an acute financial condition. His wants are increased, the cost of living is higher, and his income is lessening. He is a poor town citizen and is opposed to all improvements that cost, because of his straitened finances. He is without work and frequently without community interests.

In this study great care should be taken to find out the reason for leaving the farm home and going to town. Often it is because of inadequate education for the children and the lack of a normal social life. Both of these needs a country community should meet. It means making the country a good place to live in, so that the people will be unwilling to give up their homes and move to town. Learning the reasons for the local exodus will give a very definite clew as to the line of work necessary to supply the rational desires of the people living on the land.

STUDY IV

THE RENTER

1. How many farms are under consideration?
2. How many owners are American born? Foreign born?
- How many renters are American born? Foreign born?
3. How many owners started as renters?
4. What proportion of farms are worked by renters?
5. What proportion of the farmers are renters?
6. How many farms are worked on shares? How many on money rent? How many renters are also owners?
7. What is the length of the average lease? Length of the shortest? Length of the longest?
8. How many of the renters are working toward ownership of farms?
9. What is the condition of the farms tilled by renters? Soil? Buildings?
10. Do the landlords live in the locality? If not, where?
11. Are they engaged actively in other business?
12. How many have personal oversight of the farms?
13. Mention any examples of community interest shown by absentee landlords.

QUESTIONS—THE RENTER

14. How many children of tenant families are in the grammar school? High school? College?

15. How many of the renters are members of the church?

How many attend?

16. How many owners of 100 acres are members?

Of 200 acres? 300 acres? 400?

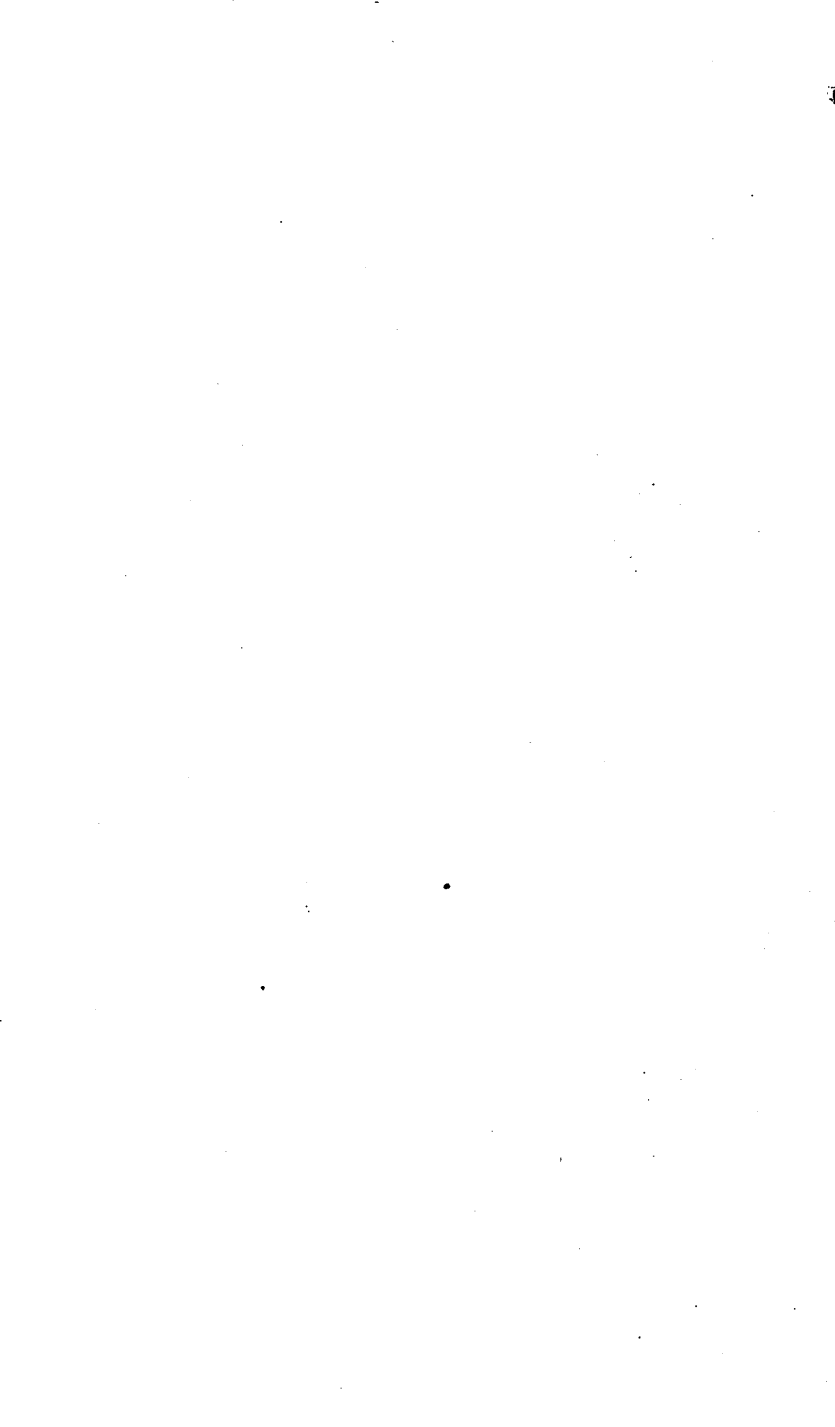
500 or over?

How many of each attend?

17. What proportion of the children of renters are in the Sunday-school?

18. How many of the renters are members of the Grange?

Of other farmers' organizations?



STUDY V

WOMEN ON THE FARMS

It is claimed that a large proportion of the movement from the country to the towns is due to the discontent of women on the farm. If this is true, there is a need of fundamental reform in the farm home. "Woman's work and woman's status is the severest test of rural civilization." What is the root of her dissatisfaction? A woman may be infinitely patient and uncomplaining for years about conditions in which her own life is immersed, but her protest will voice itself in a determination that her children shall not take upon themselves a similar burden, or live a life as handicapped as her own. The opposite is equally true. If a woman's life has had a fair share of vital satisfactions, she will ask but little better for her daughter than that she shall follow in her footsteps. It is a fact that the majority of farm mothers do not wish their children to be farmers or farmers' wives. To escape this destiny and obtain advantages that loom large in her overburdened life the migration to the town is made.

Aside from the necessary isolation and monotony that surround farm life, there are two noticeable reasons that contribute to this prevailing discontent. The first is the lack of conveniences in the farm home and the second the bad business basis on which the farm industry is run. As to the first, it has been said by a woman thoroughly versed in the farm problem: "Work in the farm kitchen is done in the poorest equipped workshop in the country." In many cases where the machinery on the farm is modern and up to date, where the land is tilled by science and the lasting fertility of the soil is conserved, the home is without modern conveniences and the kitchen has seen but scant improvement in twenty-five years.

In the second place, farming is the one large industry in which the women of the family are concerned in the producing as well as

INTRODUCTION—WOMEN ON THE FARMS

expenditure of the family income. The farmer's wife is his business partner as are also his sons and daughters, if they are living at home and sharing the farm life. Seldom is there definite recompense for this partnership and very little ready money comes to the women of the farm families. It has been well said that all the average farmer's wife gets is "board and clothes and a good steady job."

It is possible to remedy both of these difficulties. They are the result of habit and lack of thought more than anything else, and have been fostered by the stern struggle of the past to make farming pay.

There are few occupations by which girls can earn a living in the country except on the farms, and if they are to stay at home in this business age, they must see an opportunity for self-expression and development in life on the farm. Real results will only come when the farmer's wife recognizes her opportunity, gets out of the rut of years, and is ready to think through her problem in the country instead of seeking release from it in the town.

STUDY V

WOMEN ON THE FARMS

1. What is the average number of work hours of the farmer's wife?

2. How many farmers' wives have one day off during the week? How many of them have a horse at their disposal one day in the week?

3. What is her labor worth at servants' wages in "boarding the help" on the farm?

4. How much does she save the farmer at servants' wages by care of the house, kitchen, laundry, and dairy?

5. On how many farms do the women contribute to the family income by:

Care of poultry?	Making of butter?	Care of the kitchen?
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6. How many women work at farm and field work or milking?

7. In how many farm homes is a servant kept? Help by the day?

8. How many farmers' wives have a definite share in the farmers' income?

9. How many of the farm homes have modern conveniences?

Running water in the house?	Indoor toilet?
Bathroom?	Breadmixer?

10. Is labor-saving machinery as fully installed in the kitchen as in the field?

11. How many farmers' daughters over eighteen years are living at home?

12. How many farms are owned and operated by women?

QUESTIONS—WOMEN ON THE FARMS

13. Mention any business partnership existing between men and women in poultry raising or farming.

14. What is the average size of the farm family?

15. How many of the farmers' wives attend church?

Social gatherings of the church?

16. How many of the farmers' wives belong to the Grange? How many attend regularly? Attend farmers' institute?

17. How many woman's clubs of any kind in the locality draw membership from the farms?

18. What is the church doing for the enrichment of the home life of the farmer's wife and family?



STUDY VI

YOUNG PEOPLE

The majority of young people belonging in the country are eager to go to the city. One reason for this migration is the lack of good schools in the country, which makes it important that young people who are to have more than a grammar school education shall get it in a neighboring town. This takes boys and girls away from the country home to become a part of the town at the most impressionable age in their lives. Trained in this way they do not understand the country. In their vacations back at the farmhouse they are impressed with the dulness and isolation of the community and depressed by the drudgery of the household. Yet the agricultural need of the country demands that young people of character and ability shall choose to live and serve in the open country. The farmer of the future is the boy of to-day.

This need cannot be met until country life becomes purged of its unnecessary drudgery, opens up its opportunities, and shows a life that can be satisfactory and worth while. Young people are unwilling to invest their lives where there is small chance to get ahead, and no vision of country life possibilities comes with education and training in a town school.

Out of every community a few go to college or the university. These often have an equipment for leadership sorely needed in their home locality, yet conspicuously few return to render this service.

The young people who do not leave the community and whose education ends with a few years at the district school are of vital concern to the welfare and wholesomeness of the locality. There are a whole train of evils bred by loneliness and isolation against which these young people should be guarded. This cannot be done by an attempt, however sincere, to empty the community of evil influences, but by supplying a social life normal and sane which

INTRODUCTION—YOUNG PEOPLE

will help in the development of these young people who lack educational advantages. This is a great opportunity for the church, with its possibility of idealizing every-day life and its natural social feeling. To be serviceable to these means efficiency for the future.

Recreation supervised by churches and schools is morally recreative: it builds anew. Moral training cannot be so well imparted by precept as by play activities. Self-sacrifice, surrender to a common purpose, taught in team play, is a fundamental life lesson. The acts of play are willing, joyous, and self-expressive, therefore they have ethical force. To neglect this agency means to deprive young people of their rightful inheritance.

STUDY VI

YOUNG PEOPLE

1. How many young people over fourteen years and unmarried are in the community? How many of these are boys? Girls?
2. How many young men over fourteen years of age are continuing in school? How many young women? How many are away from home at high school? How many are away at college?
3. How many after leaving school are at productive work in the country?
4. What opportunities to earn a living does your community offer to its educated young people?
5. What marked disorder appears among this younger population?

How many boys under 14 years use tobacco?

6. What corrupting agencies are at work in the community?

QUESTIONS—YOUNG PEOPLE

7. Are the homes in the country adequate for the social meetings of the young people? Are there frequent social gatherings in the homes?

8. What organizations minister to the social life of the young people?

9. How many of these young people are church members? What proportion attend?

10. What societies for young people has the church.

1. For boys?

2. For girls?

3. For young men?

4. For young women?

5. For young men and women together?

QUESTIONS—YOUNG PEOPLE

11. How often do these hold religious meetings?
Social meetings?
12. How many adults are actively interested in work with young people?
In Sunday-school? In young people's society?
In athletics? Other ways?
13. Does the church have an annual picnic? What other recreational features?
14. Is there a mission study class for young people?
15. Is there any training in community service?
16. What noticeable needs of young people are not met in the community?
17. In what way could a pastor in the community extend his leadership among the young people?



STUDY VII

EDUCATION FOR COUNTRY LIFE

There is no institution in the country more radically in need of reform than the country school. The future prosperity of the farmer is dependent upon the education given to-day. By far the largest majority of country schools are inadequate, one-room buildings where the teacher is expected to teach eight grades, with sometimes only one child in a class, receiving a salary so small that the country school is used merely as a stepping-stone to the town.

We are facing another fact in relation to education in the country. That is, the young people who go away to schools or to colleges rarely come back to live in their home town. Even the students at agricultural colleges are no exception to this. One Middle Western college in a thoroughly rural state reports that out of five hundred young people from the country, three return to live in their home communities. This is no exceptional case.

There are two rules that should be borne in mind, in judging of the efficiency of the school for the needs of the community. It may be put down as a principle that a child should be able to get its education up to the age of eighteen years and sleep in its own bed in its own home. Another thing to remember is that ninety per cent. of the children going to school in the country never go beyond the eighth grade, and if an appreciation of their environment and a love of the country is to be a part of their education it must begin in the primary grades.

The movement for consolidated schools which is so strong in the Middle West is the finest solution of the problem. By the consolidated school we mean the uniting of a number of district schools into one centralized school sufficiently large to be graded in every respect as carefully as a town school. It overcomes the evils of the small class and of the hopelessly inadequate teaching force, gives the in-

INTRODUCTION—EDUCATION

spiration of numbers and a material equipment not possible where the community has a dozen small schools to support. The consolidated school is practicable in far more places than is supposed, and it is suggested that with this study the feasibility of such a school in the community be in the mind of the class undertaking it.

The object of country schools is not the making of farmers, but the teaching of children in terms of their own experience and so dignifying the occupations of country life that boys shall become farmers not by heredity, nor necessity, but by choice; that a girl shall be glad to live in the country as a mother in the farm home, or as a teacher of a country school, or as following any other line of service that country life in the future shall offer.

All great changes are a matter of education, and the improvement of the country conditions is no exception to this rule. If we are to fulfil in our country population the ideal of the best of American citizenship on the farm, much sacrifice and a large amount of prophetic vision is necessary in the maintenance of rural schools to-day. One great factor that adds to the importance of the school is that it ministers to all the children of the locality regardless of race, color, or creed. It may be a matter of early education that the mixed elements of a population shall learn to work together with sympathy and understanding in their community life, depicted for the children in the school that holds their loyalty.

STUDY VII

EDUCATION FOR COUNTRY LIFE

1. Give the total number of public schools in the community?
2. How many are one-room? Two-room?
3. What is the condition of the buildings?
Number of frame buildings? Brick? Number in
good repair? With adequate heating facilities?
4. What is the condition of the furniture and apparatus?
How are the buildings heated? Ventilated?
Lighted? Are the toilets in-
door or outdoor? Condition?

What is the water supply?

5. What is the size of the school grounds?
State the condition.

Any attempt at beautifying?
there trees? Shrubs?

School gardens? Are



QUESTIONS—EDUCATION

6. Wherein do the school buildings and grounds fall below town standards?

7. What has been the preparation of the teachers now employed:
Only common school? High school?
Normal training? College?
Salary, compare last five years?

Give length of school year. Give the average
tenure of the teacher in the same district for the last ten years.

8. Give the number of pupils in the smallest school.
Largest. Average.
Schools how far apart? Average distance from
pupils' homes to school.

9. Are there any Country Life subjects in the course of
study? Nature study? Elementary agriculture?
Manual training? Domestic science?

10. State the total assessed valuation of property in the dis-
trict. Rate of school taxation.

What is the taxation and expenditure per child per year?
Contrast this with corresponding expenditure at the County Seat.

11. What is the condition of physical training?

Any supervised play?

How many abnormal children in the community: (Blind, deaf,
epileptic, etc.)? What is done for
such unfortunates?

What ethical or moral training have the pupils in school?



QUESTIONS—EDUCATION

12. In which schools are social organizations maintained?

Literary societies?

Nature study clubs?

Corn clubs?

Cooking clubs?

Other clubs?

13. What is the degree of efficiency of the work of the school board?

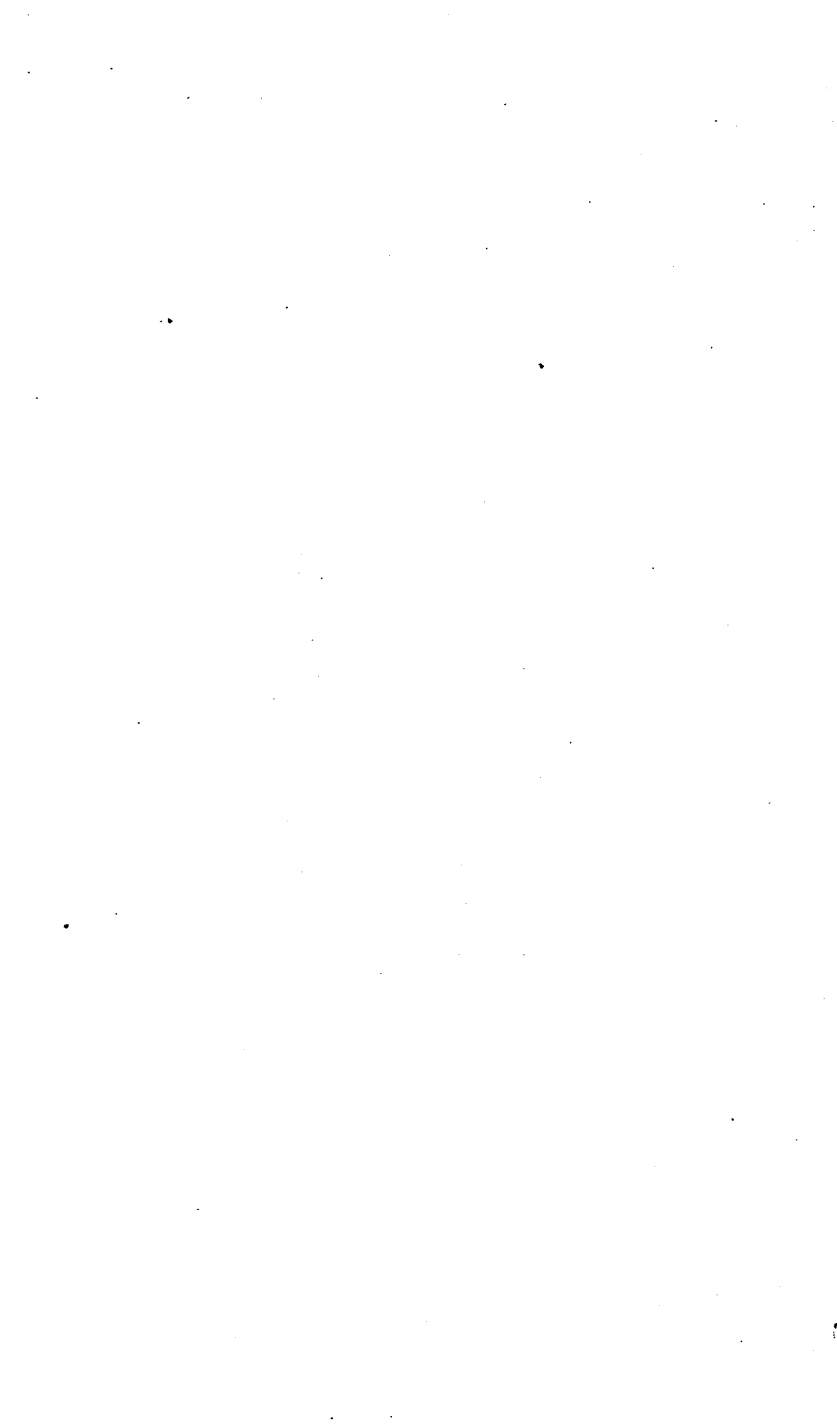
How could they render better service?

Is the management of your school affairs connected with local politics?

How many visits a year does the county superintendent make?

Suggest ways in which his efficiency might be increased?

Are there any women on your school board?



QUESTIONS—EDUCATION

14. What is the need for consolidation of schools in this community?

Is there popular sentiment for it?

Against?

15. Draw a map of school districts showing practicable consolidation.

Should the consolidated school building be erected in open country or village?

Trace on map public travel routes for transporting children.

Estimate cost of building and work out a method of taxation to cover it.

What economies would be effected in teaching force? Repairs, fuel, etc.

16. What are the chief objections to consolidation?

What advantages has it over the present system?

QUESTIONS—EDUCATION

17. How many of the young people are studying outside the community at:

High school?	Agricultural college?	College or university?
	Normal school?	Business college?

Other institutions?

18. To what extent are summer schools, Chautauquas and short courses used by people in the community?

19. How many persons having studied courses like the above are now living in the community?



STUDY VIII

THE COMMUNITY AT PLAY

It is only during the present generation that the value of play and its importance to a community has been realized. In earlier years the attention given by the churches to play was simply to prohibit it. To-day there is dawning a new vision of its importance and a realization that play does not grow out of idleness, but out of work. It is the normal reaction of an industrious people.

In studying recreation in the open country we are facing a very different condition from that in the city or town. One of the first difficulties is that country people discourage play and the larger centers furnish it. In too many farm homes there is a monotonous continuation of labor from before sunrise to long after sunset. The too scanty leisure is spent in sitting around and the infrequent half-holiday in going to a neighboring town for pastime. What recreation there is in the country is as solitary as the work, being largely of the early period of pioneer farming, consisting of fishing and hunting. It has truthfully been said that one great reason why farmers find it difficult to co-operate is because they never learned the value of team play when they were boys. For this reason, if no other, the development of play in the day of scientific farming is highly important. To learn to surrender to a common purpose, to sacrifice self for a group interest, is fundamental training in community life.

In the average country village there is a lack of the old-fashioned warmth and hospitality that was so noticeable a generation ago. Some homes still cherish as households this gracious atmosphere, but as a community the social life is chilled and formal. There is none of the old getting together with the joy of a common interest and a common experience that makes the people one.

The children who are trained in town schools, to town amusements, such as band concerts, moving picture shows, and watching

INTRODUCTION—COMMUNITY AT PLAY

parades, find the country community when they return empty of social and recreational life, and they naturally turn back to the town for supplying this need.

There is no factor more important in the redirection of country life than the social and recreational life. To re-establish this upon lines suitable for present country conditions is necessary. It is possible for a whole community to get together on the question of play with more spontaneous good feeling than on almost any other enterprise. This should not be an imitation of the things done in the town, but a definite cultivation of play life such as the Young Men's Christian Association has undertaken so successfully. Community celebration of holidays, patriotic exercises and athletic contests for Fourth of July, a Harvest Home festival in the fall, and Labor Day made memorable by some local historical play are the enterprises that may well be undertaken by the church and which will help make a community one.

The supervision of local games is very essential. The lesson of learning to play fair is much needed. The quality and influence of existing forms of recreation,—dances, socials, etc.,—should be studied. The vices most prevalent in rural communities are the outgrowth of a too solitary life. The natural transition from the old home social life to the community type has not yet been made in the country. It is necessary to obtain, not only a careful knowledge of what is undesirable, but a suggestion from a survey of the field of what is needed and what may be done in the locality.

STUDY VIII

THE COMMUNITY AT PLAY

1. What are the most popular forms of recreation in the community?

Baseball? Dances? Moving pictures?
Socials? Cards? Parties?

2. Which of these are provided for pay? By the church?
By the schools?

3. What agencies are providing recreation for young people without private profit?

Does the community permit Sunday baseball with admission fee?
Sunday organized play without charge?

4. What forms of recreation show immoral tendencies?

5. Is there a public playground? Ball field?
Is the play supervised? How is the baseball team supported?



QUESTIONS—COMMUNITY AT PLAY

6. Is there Young Men's Christian Association work in the locality? Young Women's Christian Association work?

What forms of recreation do these associations provide?

7. Where do men and boys meet regularly without formal appointment?

8. How many parents in the community give their boys regular time off for play?

9. How many of the young people take their recreation outside of the community? How has this tendency been affected by improvement of means of transportation, such as good roads, automobiles, etc.?

10. How do young people spend their Sundays?



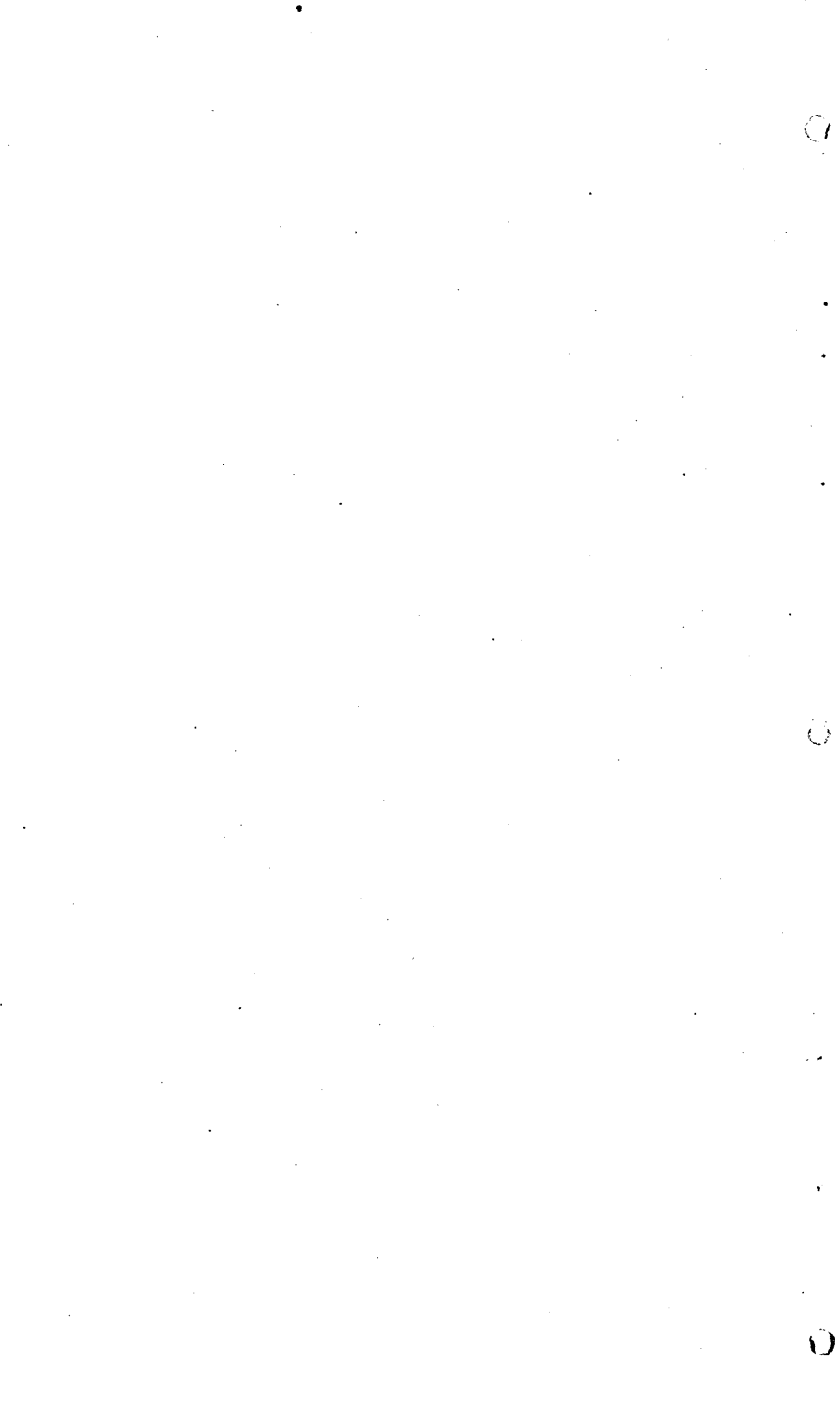
QUESTIONS—COMMUNITY AT PLAY

11. What proportion of social gatherings are held in the homes of the community?

12. What games are provided in the homes for the young people?

13. Do the churches hold socials? Suppers?
Picnics? Are these free or to raise money?
How generally do the people of the community attend?

14. Name the social or literary clubs of the community?
Give purpose and function of each.

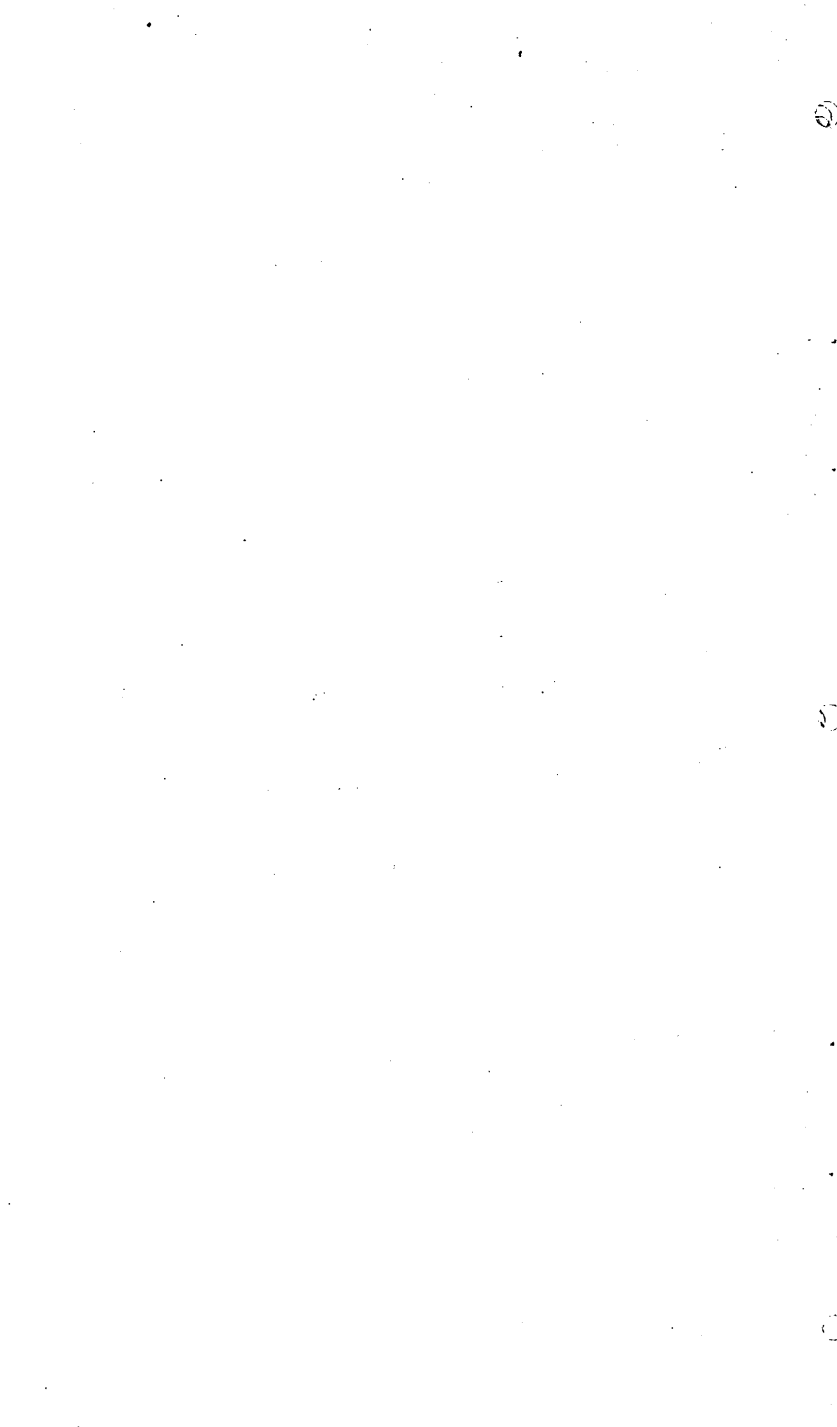


QUESTIONS—COMMUNITY AT PLAY

15. What annual (or more frequent) event brings the whole population together and secures universal acquaintance?

16. What public tasks that need doing could be performed by a "bee" or "frolic" with good results?

17. What organization for social life could be formed to keep young people and farm hands at home?



STUDY IX

FARMERS' ORGANIZATIONS

There are three kinds of farmers' organizations that it is important to study. They are: First, those that promote the farmers' business interests; second, those that are for their educational betterment; and, third, the organizations that develop social life. In many respects the American farmer has more to learn about the importance of organization in his business than along any other line. All over the country there is an increase of coöperative farming enterprises such as creameries, grain elevators, farmers' insurance, produce exchanges, poultry societies, and fruit growing associations. Some of these are large and very efficient, but there is not the concerted effort in this direction that there should be and that there probably will be in the future. Business co-operation is proving the salvation of both Denmark and Ireland, and Sir Horace Plunkett says, from his experience in Ireland and America, that "For farmers the way of better living is co-operation, and what co-operation means is the chief thing the American farmer has to learn."

Along educational lines the farmer is better organized. The Farmers' Institute, which is a national organization in active operation practically all over the country, is a great educational force promoting better farming. The agricultural fair in many places has great educational value, when it is divorced from the money-getting and fakir element. The extension work of the agricultural colleges, promoted in some localities through farmers' organizations, is of great help to the farmers as a teacher of better methods and more scientific farming.

The Grange is the most important organization that the farmers have for helping the social life of the people in the open country. Although the Grange has large value as an educational institution, it has filled a very important place in promoting a wholesome social

INTRODUCTION—FARMERS' ORGANIZATIONS

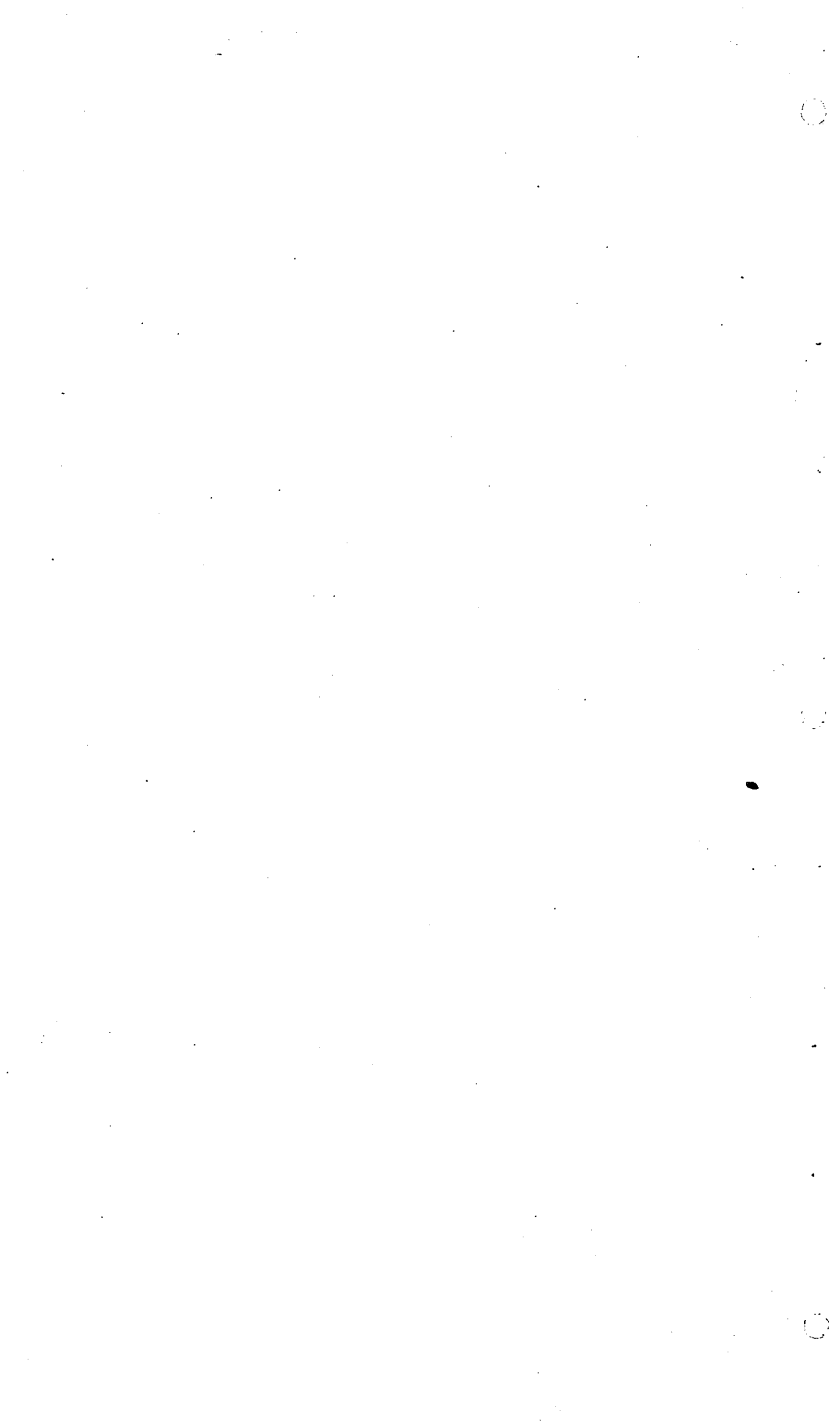
life where it has been greatly needed. One of the largest values of the Grange is in its development of leadership. By its local training of the members, it gives them an ability to express themselves, and it tends to break down the false democracy of the farmer, which is opposed to leadership among his own class.

The importance of organization is a part of the gospel which should be preached to the farmer. It is essential to class power. The farmer has stood too often alone against organized interests; it is essential, if as a class they are to influence national life, that they learn to stand together for their common interests.

STUDY IX

FARMERS' ORGANIZATIONS

1. Name the farmers' business organizations in the community, such as insurance, grain elevator, creamery, poultry society, fruit growers' associations, dairymen's associations, and others.
2. How many farmers of the locality belong to one or more of these organizations?
3. Name the coöperative organizations of farmers.
- 1
4. Mention and give details of successful business organizations among farmers in the community.
5. What farmers' organizations have been started and failed within the past ten years?



QUESTIONS—FARMERS' ORGANIZATIONS

Reason for failure?

6. Is there a Farmers' Institute held regularly in the community? When organized? How often are meetings held?

7. Mention the nearest agricultural fair held annually.

Proportion of farmers who exhibit cattle or produce at this fair?

8. Is the interest of the community keen in this fair?
Proportion who attend? What is the influence of the fair upon the individual? Upon the community life.

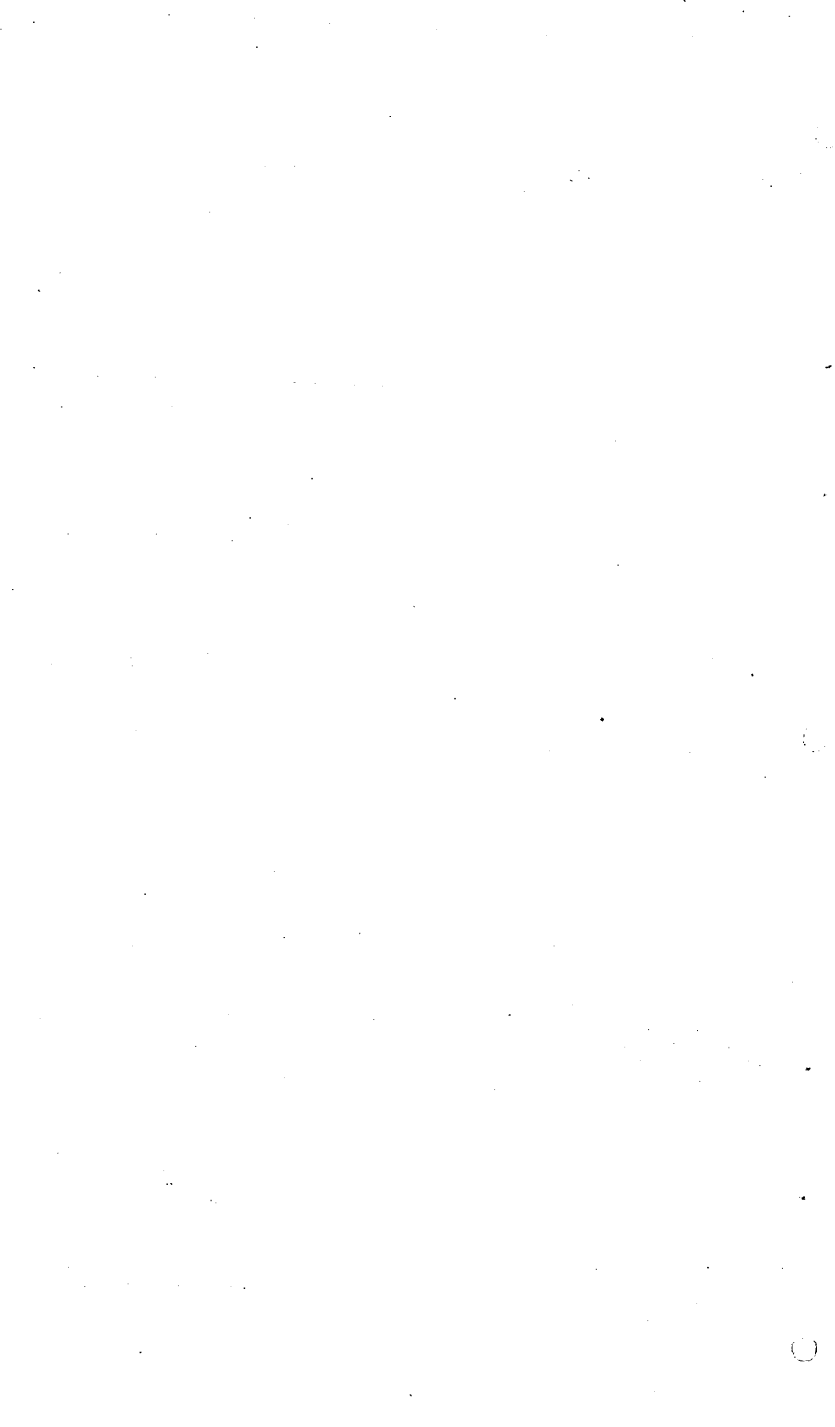
9. Mention any local farmers' clubs and describe their work.

10. Is there a Grange in the community? Number of farmers belonging?

11. Is the local Grange most important as a business, educational, or social enterprise?

12. What community interests are promoted by the Grange?

13. Do the Grange, school, and church work in harmony?



STUDY X

THE CHURCH: TEACHING THE GOSPEL

The church has two great functions: One is educational, the other social. It stands in the community as the representative of its Lord and the interpreter of his gospel. One part of that task is to teach the youth and to bring the message of the Scriptures convincingly before the individual for his acceptance. The second great function of the church is to live the Kingdom among its people, to minister to every human need, to feed the hungry, to help the poor, and to nurture the brotherliness of the community. For this we have the social organizations of the church.

There is no first or second in the importance of the church task. It is a part of one great whole, and that church cannot succeed which neglects either form of its work. For convenience this division is made in these two studies of the church: One dealing with the organization of the church to preach and teach the gospel, the other with the church as a social force in the community.

It is very important that the church be an efficient teacher. The great care and thought and money expended upon an educational institution for the training of youth is an acknowledged necessity. If the church is to do this work as teacher and preacher effectively, it must be properly equipped for this service.

The efficiency of a Sunday-school may be shown, not only by the number who attend, but by the young people who grow from its nurture into church membership.

A good mechanism is important. If a Sunday-school is graded, carefully taught, and inspiring presents its study, it is a great power. A pastor to do his best work and preach his most inspiring message must have a reasonable living and see the possibility of educating the children and providing for his old age.

Communities that are overchurched or underchurched have a hard

INTRODUCTION—THE CHURCH TEACHING

time to fulfil their mission. More and more the modern Christian conscience is refusing to cumber a community with an extra church, where there are enough churches already, but it is seldom that there is sufficient grace to combine or move out of an overchurched territory. It is possible to develop combinations of Sunday-schools and young people's societies, local union for special prayer service; not preferably by obtaining an outside evangelist, but by studying the cause of evangelistic growth within the community and following the line of greatest efficiency.

This study should be the serious consideration of the efficiency of the churches as organizations for teaching the gospel in the territory under survey. Simple, practical forms of combination or extension should be in the mind of the investigators.

STUDY X

THE CHURCH: TEACHING THE GOSPEL

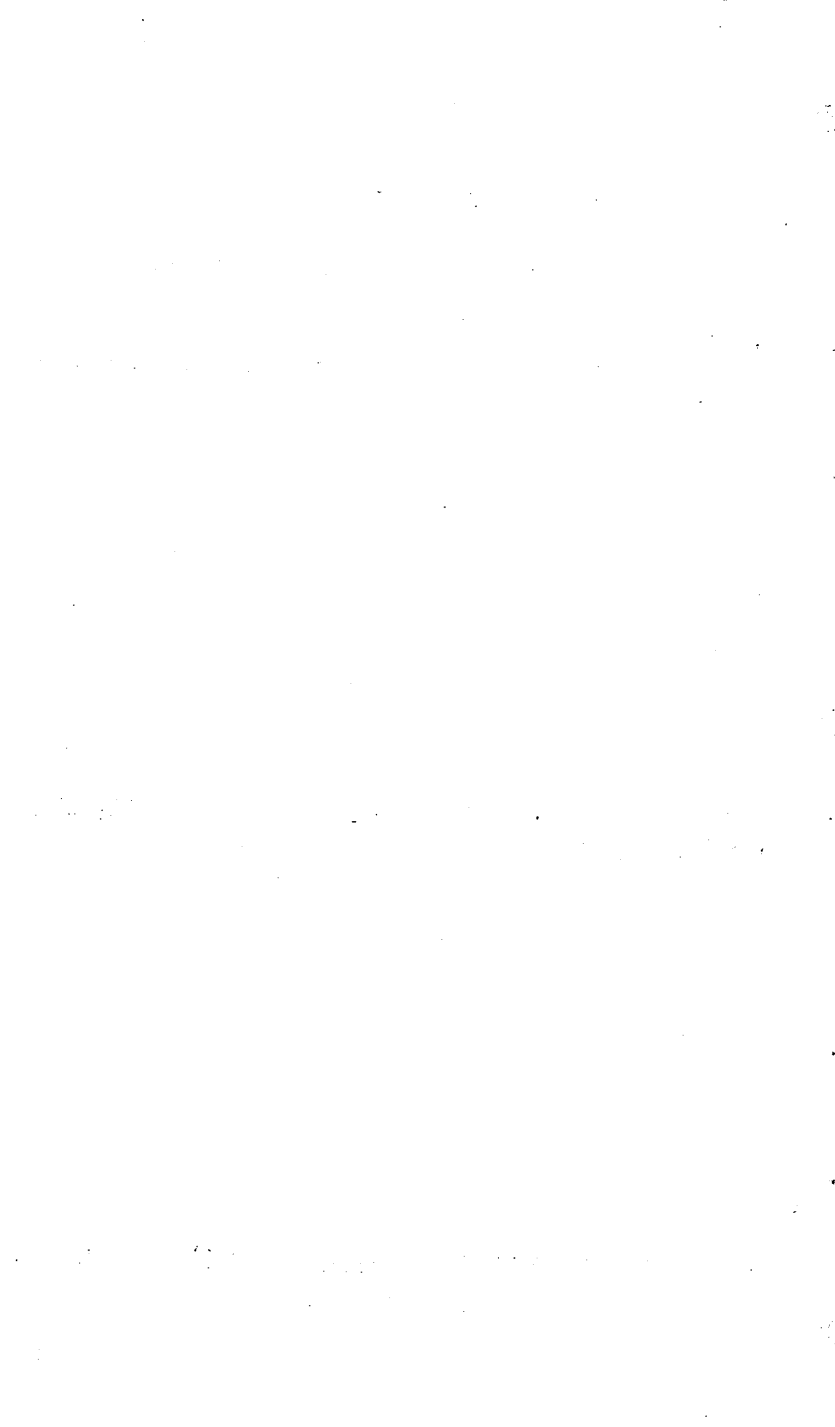
I. All churches of the community.

1. Name the churches in the community studied that have resident pastors.

2. Name the churches in the community that are served by other than resident pastors.

Are church services held with regularity?

How often?



QUESTIONS—THE CHURCH TEACHING

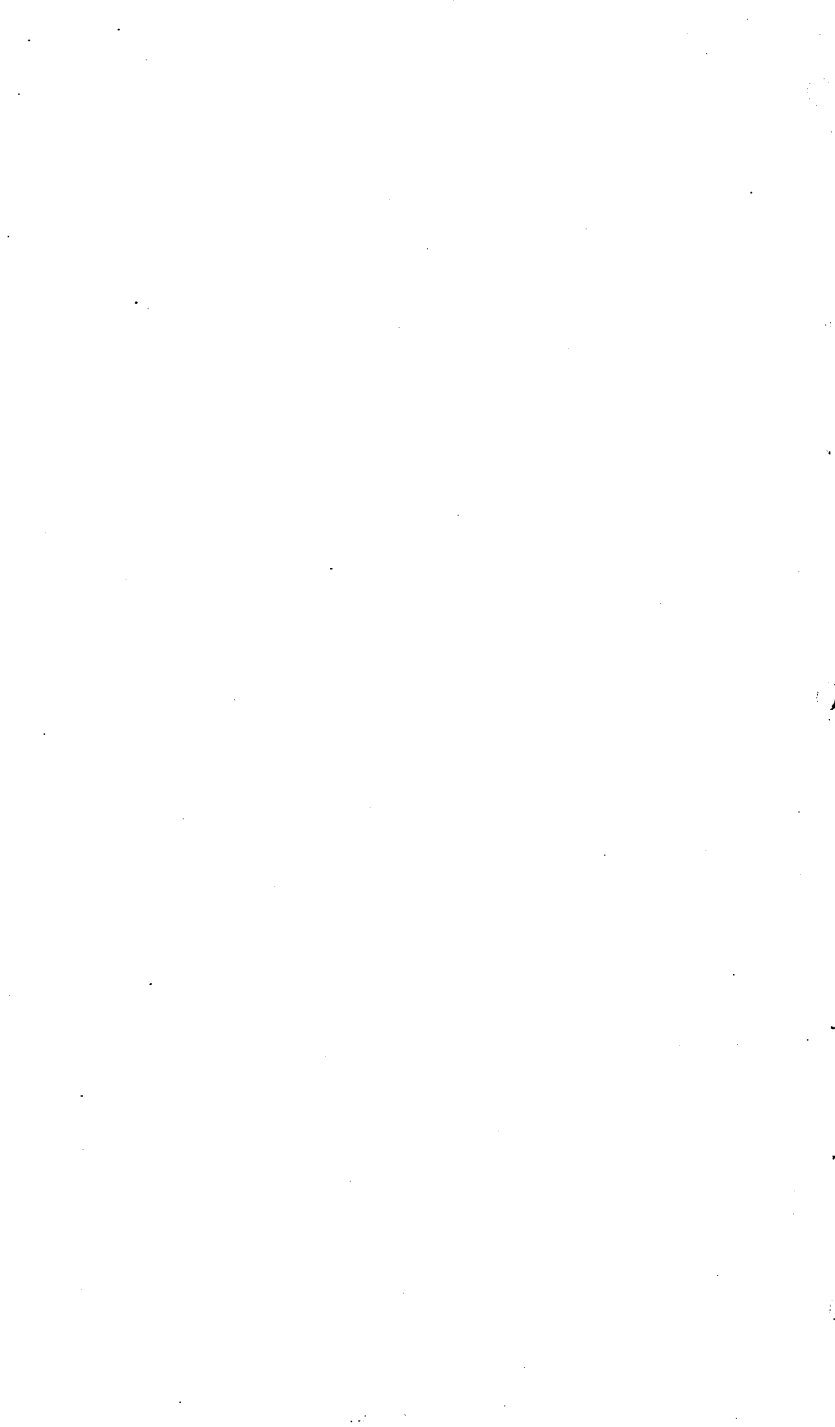
3. ANALYZE EACH CHURCH AS FOLLOWS

[illegible]

(QUESTION 3 CONTINUED)

[illegible]

* For union churches use the word union.



QUESTIONS—THE CHURCH TEACHING

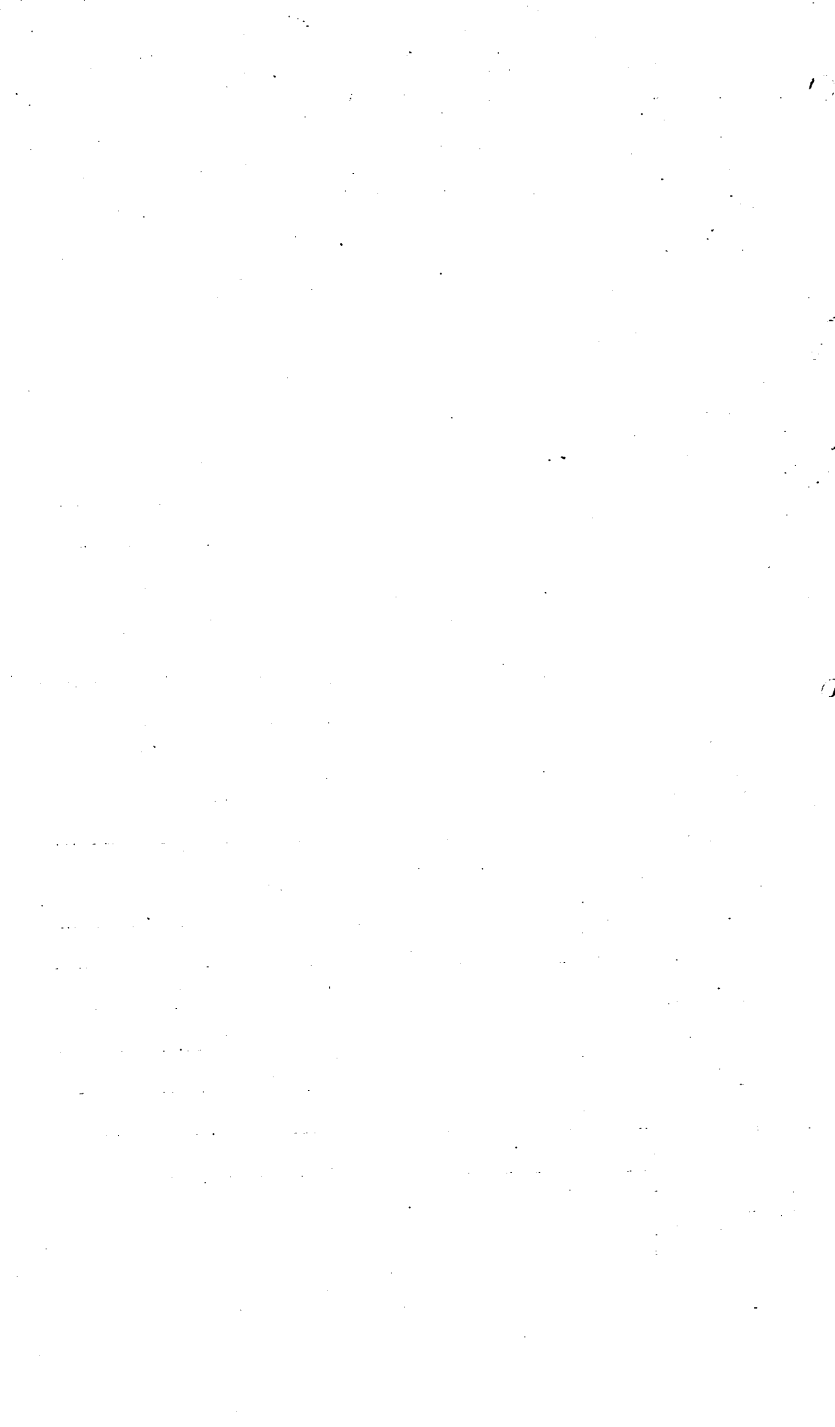
4 ANALYZE EACH SUNDAY-SCHOOL AS FOLLOWS

[illegible]

(QUESTION 4 CONTINUED)

[illegible]

*** For union Sunday-schools use the word union.**



QUESTIONS—THE CHURCH TEACHING

II. The investigator's church.

5. Answer the following questions about your minister:
 Has he an adequate salary? Does his parish work require
 a horse? Does he keep one? Has he enough
 to educate his children as well as he is educated?
 Can he save money for his old age?

Last five ministers:

Name,	Salary,	Years of service,
-------	---------	-------------------

6. Has your own church full-time preaching? Three-
 quarter time? Half time? One-fourth time?
7. How many men are in your membership? Women?
 Young people between 18 and 21? Under
 18?
8. How many people over 21 joined your church last year?
 Under 21? How were these brought into the
 church? From Sunday-school? By special evange-
 listic services? Other method?



QUESTIONS—THE CHURCH TEACHING

9. How many churches are there within one mile of your church? Two miles? Three miles?
Are there too few or too many?

10. Could your church afford to employ a full-time resident pastor? What union of local forces would make possible the support of a resident pastor?



QUESTIONS—THE CHURCH TEACHING

11. Mention any special services or series of meetings held within the past year, such as Week of Prayer, Easter week, special evangelistic services.

12. Does your church adequately meet the need of the religious teaching of its parish?

In this line what is its strongest work?

Its weakest?



STUDY XI

THE CHURCH: LIVING THE KINGDOM

Having preached and taught the gospel, the church now faces its other great function—to live it. More and more we are believing that it is not enough to save individual souls for the world to come or even for this life, but the work of our churches should proceed to the saving of communities. The social organizations of the church, such as the ladies' aid society, brotherhoods, men's clubs, young people's organizations, are the best of vehicles for social service. They are groups of people that may minister to a community. With the church as with the individual, he is greatest who is servant of all. The ultimate test of each church organization is, not its influence on the individual only, but the service it renders to the whole locality. The society that gathers only the righteous, that confines its ministry to the saints, is failing in its greatest duty and privilege.

One of the hardest social problems that the church faces is the question of the churches working together with oneness and sympathy. Federation is not an arbitrary thing. It is a great spiritual experience. This may be brought about by common interest and common work. When farmers learn to coöperate in business, when people come together in a "frolic" to build better roads or improve the schoolhouse, they are learning a brotherliness which will help them put aside their own particular "ism" in order that strife may cease and the locality be one in living a community gospel.

All this is necessary and fundamental for the best extension work of the church,—the going out to the difficult margins of the parish and bringing together people that are practically unchurched. The test of efficiency is in seeking the lost sheep and in making them a part of the whole. By teaching the gospel and living the kingdom the church makes itself necessary to the people who live in the open country.

STUDY XI

THE CHURCH: LIVING THE KINGDOM

1. For the people living in how large an area is your church responsible?

2. How many families are there in the community surveyed that are not identified with any church?

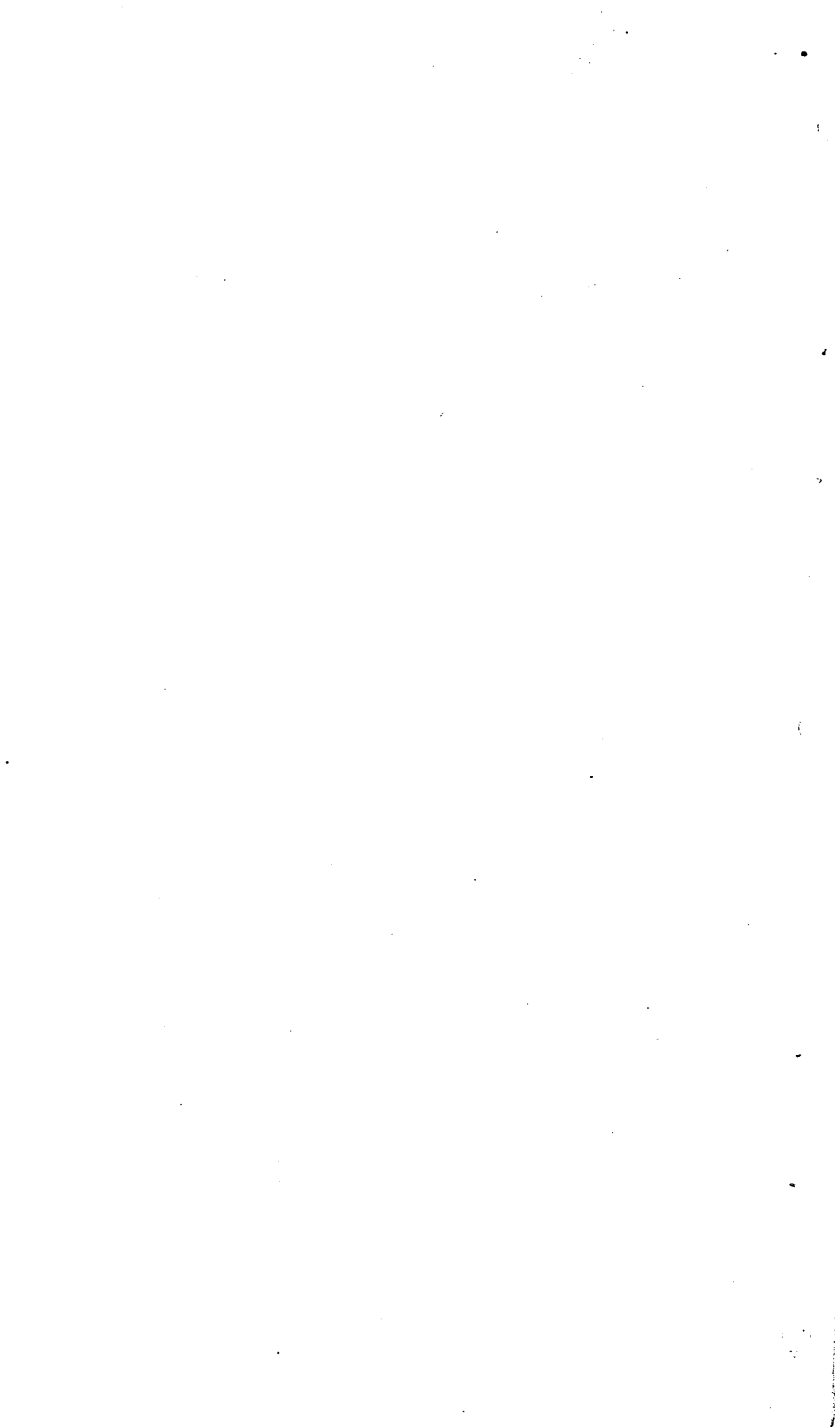
3. Describe the members of the official board of your church.

Office,	Name,	Age,	Term of service,
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Would it be better for the church to have rotation in office?

4. How are the officers elected?

Would a more democratic method of election help the church?
Describe it.



QUESTIONS—THE CHURCH LIVING

5. What societies are there in connection with the church, such as Ladies' Aid, Missionary Society? List and describe them,

Name,	Work,	Time of meeting,	Membership,
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6. What is the value of your present church building? Its age?

7. How many rooms has the church? Are there social rooms? club rooms? Dining room?

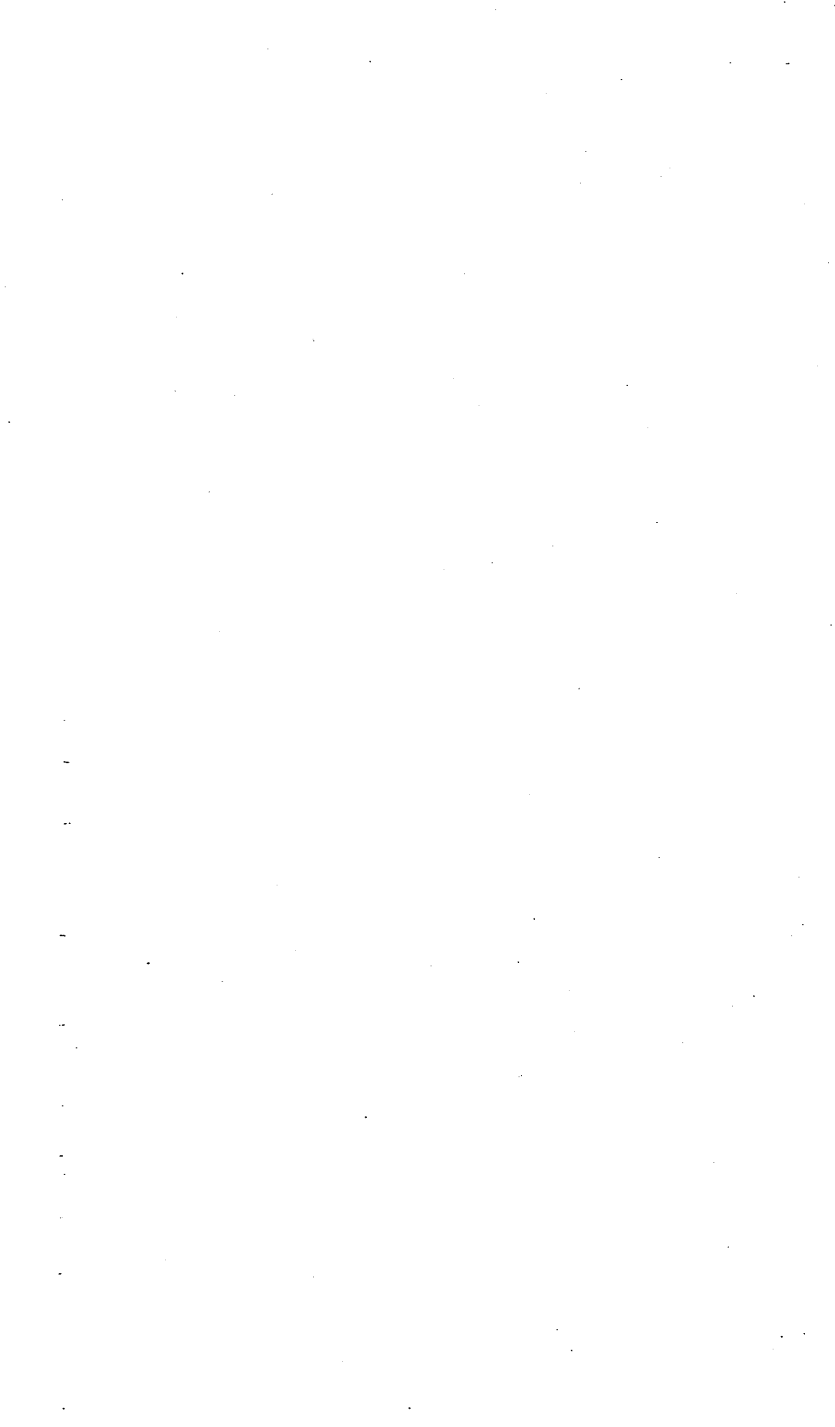
8. Is the building attractive to young people? What is done to beautify the grounds?

9. Is the building adapted to the needs of the community? Would a better building mean better service? What improvements would you make if you were rebuilding?



QUESTIONS—THE CHURCH LIVING

10. How often is the building open for meetings?
What is the total attendance at its meetings in a week?
11. What proportion of the church membership has no interest in the church except that of worship?
12. Are the men organized? Would they take more interest if they were?
13. Is there a Pastors' Association or Church Federation in the locality?
Does your pastor belong? What is its name?
What are its function and power?
14. Describe an organization that your church could form for the discussion and promotion of community interests.
15. What society or agency have the churches in common in the community?
Y. M. C. A.? Y. W. C. A.?
16. Mention any extension work conducted by your church such as Schoolhouse services, Cottage prayer-meetings, Tent Mission work.



QUESTIONS—THE CHURCH LIVING

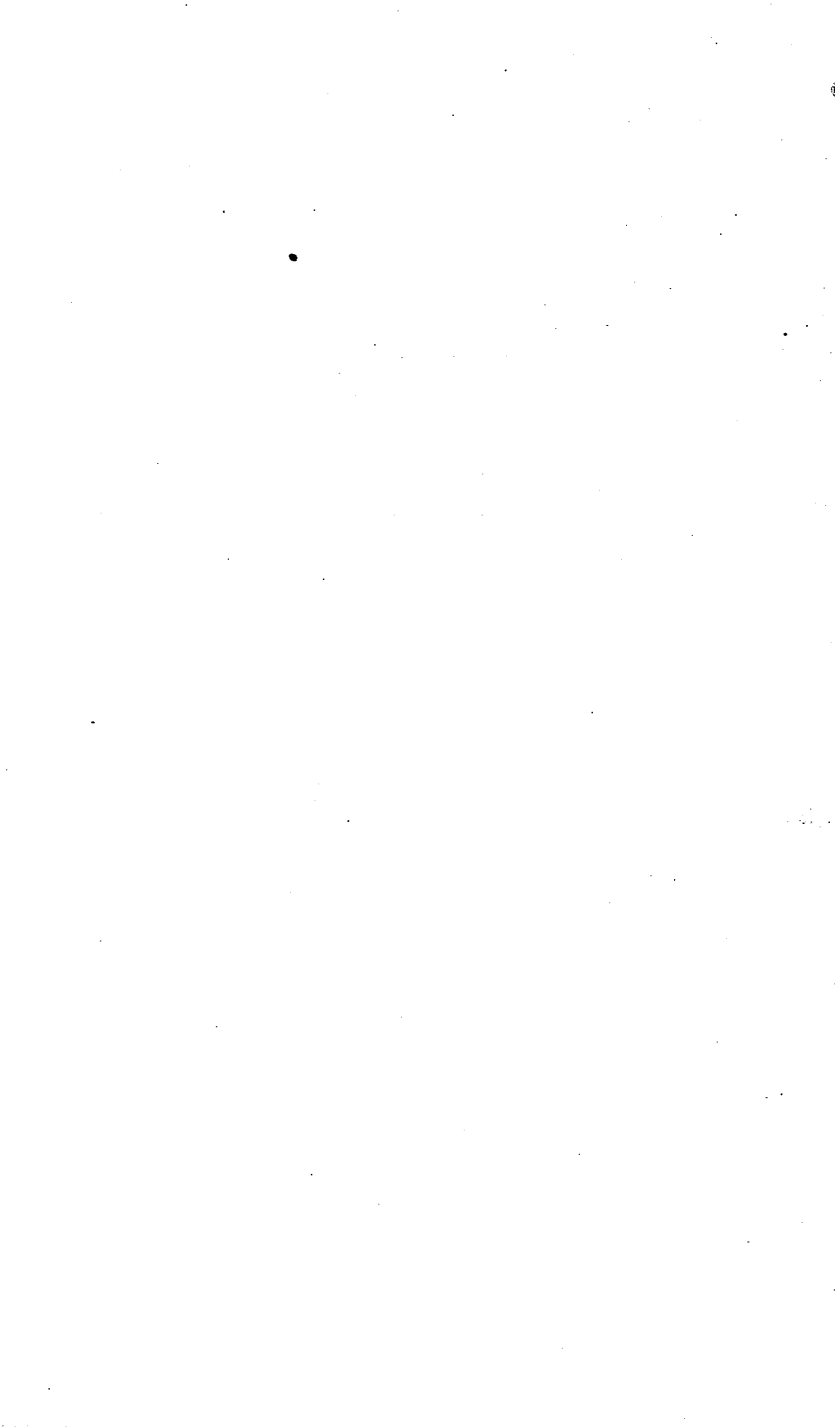
17. Describe the methods used by your church to minister to the unchurched?

18. Name any abandoned churches within five miles of your church.

Give reason for the abandonment.

19. Mention needs of the community common to all the churches, where they might profitably work together.

20. What are the vital needs in your community in which no church is showing an interest?



STUDY XII

PUBLIC INTERESTS AND REFORMS

The present century is giving an emphatic "yes" in answer to the old question, "Am I my brother's keeper?" This is shown in a most graphic way in the cities by the increase of hospitals and philanthropic organizations that deal with every phase of mankind's need. In the country the work is less conspicuous, but there is a steadily growing realization that the community's interests are the individual's, and that every man's success is vitally conditioned on the success of his neighbor.

This line of thought, however, needs special emphasis in the country, because there the individualist feeling is strongest, and the tendency for a man to desire not only that he should be allowed to mind his own business but that he shall not have to mind his neighbor's is very marked.

In many country localities there is needed definite promotion of community interests. With the effort to make the country a good place to live in, there is an increasing demand for such public institutions as a library or the use of a traveling library, a Village Improvement Association, a Community League, or some organization which will handle the general interests and promote needed reforms in the community.

The Village Improvement Associations of New England did a work that was far more lasting than their own life. The majority of them have died out, but the influence that they exerted for the "town beautiful" still makes many a New England village a well-kept, attractive, and often beautiful locality. There is need for a revival of this community interest. With it there should be all that was good in the old society, with the added purpose of promoting local sanitation and hygiene, the building of good roads, and other enterprises that are essential for the well-being of the community.

In the country there has been a large amount of unorganized but very positive reform, the result of a definite sentiment backed by the common impulse of the people. Because farmers will not have a saloon, it has practically been wiped out of rural communities. High standards of individual morality prevail in the country, but the greatest difficulty is that much of this sentiment is negative and is not constructive and does not promote aggressive movements for bettering conditions.

What is needed most of all is definite training of the people in the community to work together. There must be not only a federation of forces and coöperation between churches and between the churches and other community organizations, but there should be promoted the simply getting together of the people, the actual working out of some improvement for the community. It is of the greatest importance that people should get that spirit of coöperation which comes only from common work for a common end. This may be mending a piece of road, making a needed side-path, the planting of shade trees, or the construction of a town watering trough. In all these there should be a minimum of raising money and a maximum of hand labor participation. No amount of coöperative agencies will save the rural community unless they create a co-operative spirit, and this is born most readily from the hearty joining together of all the people in some piece of work for the community the benefits of which all shall share.

STUDY XII

PUBLIC INTERESTS AND REFORMS

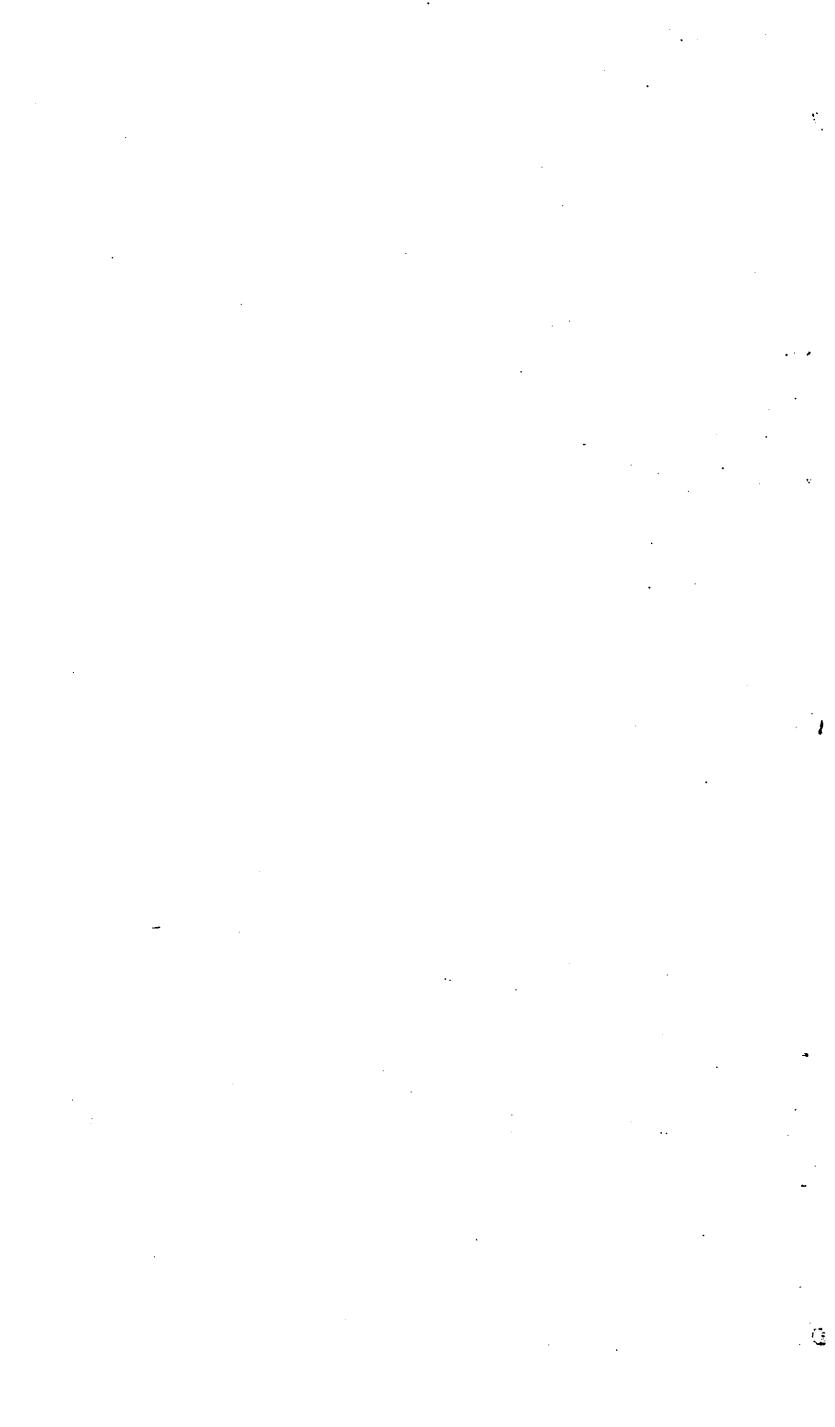
1. Name the source of greatest authority in the community: Churches, schools, a man of commanding personality, denomination-ism, or a political issue.
Define it.

2. Are there marked graduations in the community, or are all upon the same social level?

3. Are these social lines drawn between wealth and poverty, between farmer and renter, or between religious groups?

4. What are the moral conditions among the unmarried?

How many marriages in the last five years where either party was under 18 years? How many marriages in the last five years where either party was over 30 years?



QUESTIONS—INTERESTS AND REFORMS

5. What are the moral conditions of employed men and women?

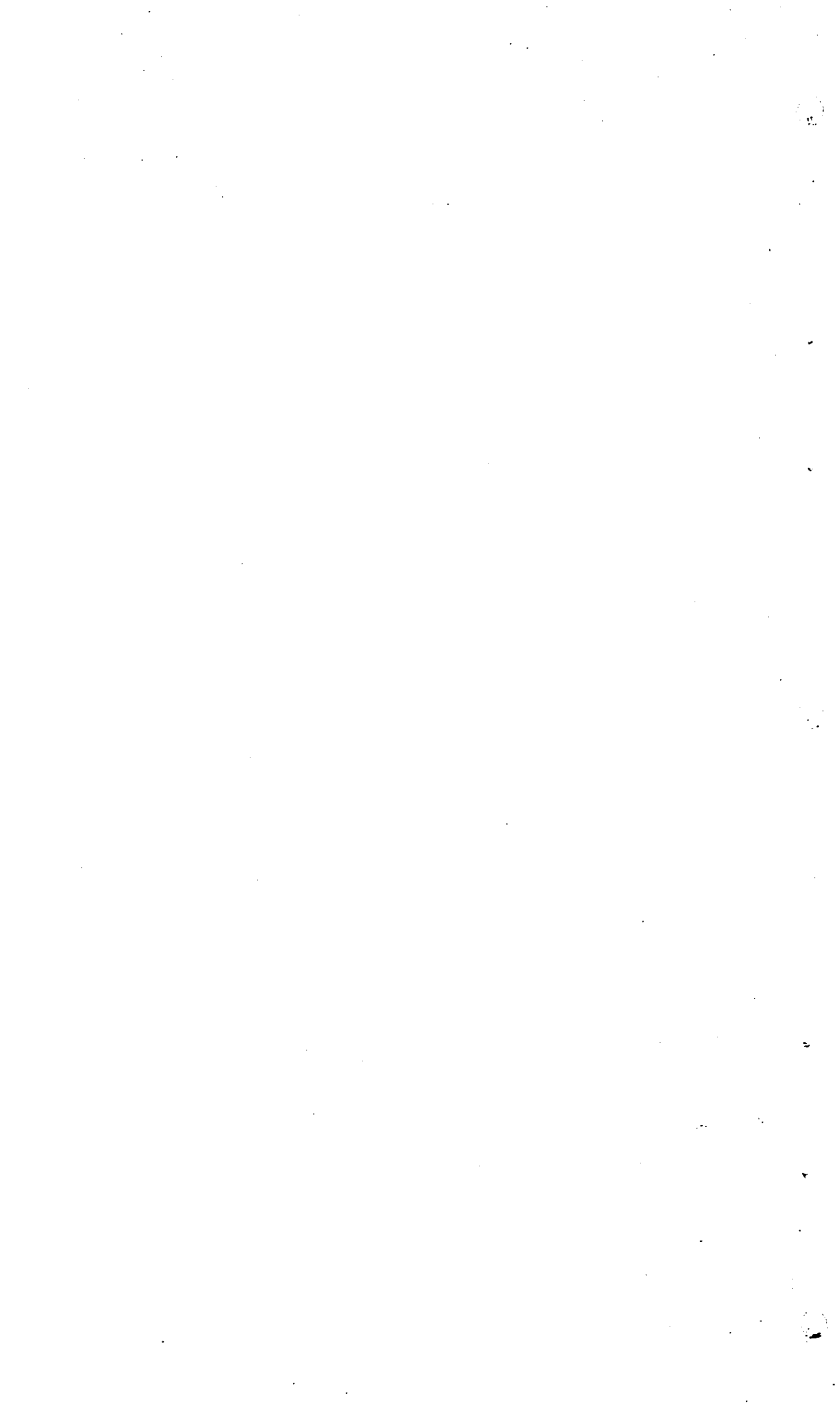
6. Is there any tendency of the boys in the community to form mischievous gangs? Has this resulted in any crime?

7. Is the moral tone of the community improving?
Reason?

8. Is there a pronounced community spirit shown in pride of locality?
In what other way?

9. Is the community united in any definite reform?
Temperance? Good Roads Movement?

10. Is there a Village Improvement Society, Community League, or any like organization working for the improvement of the locality?



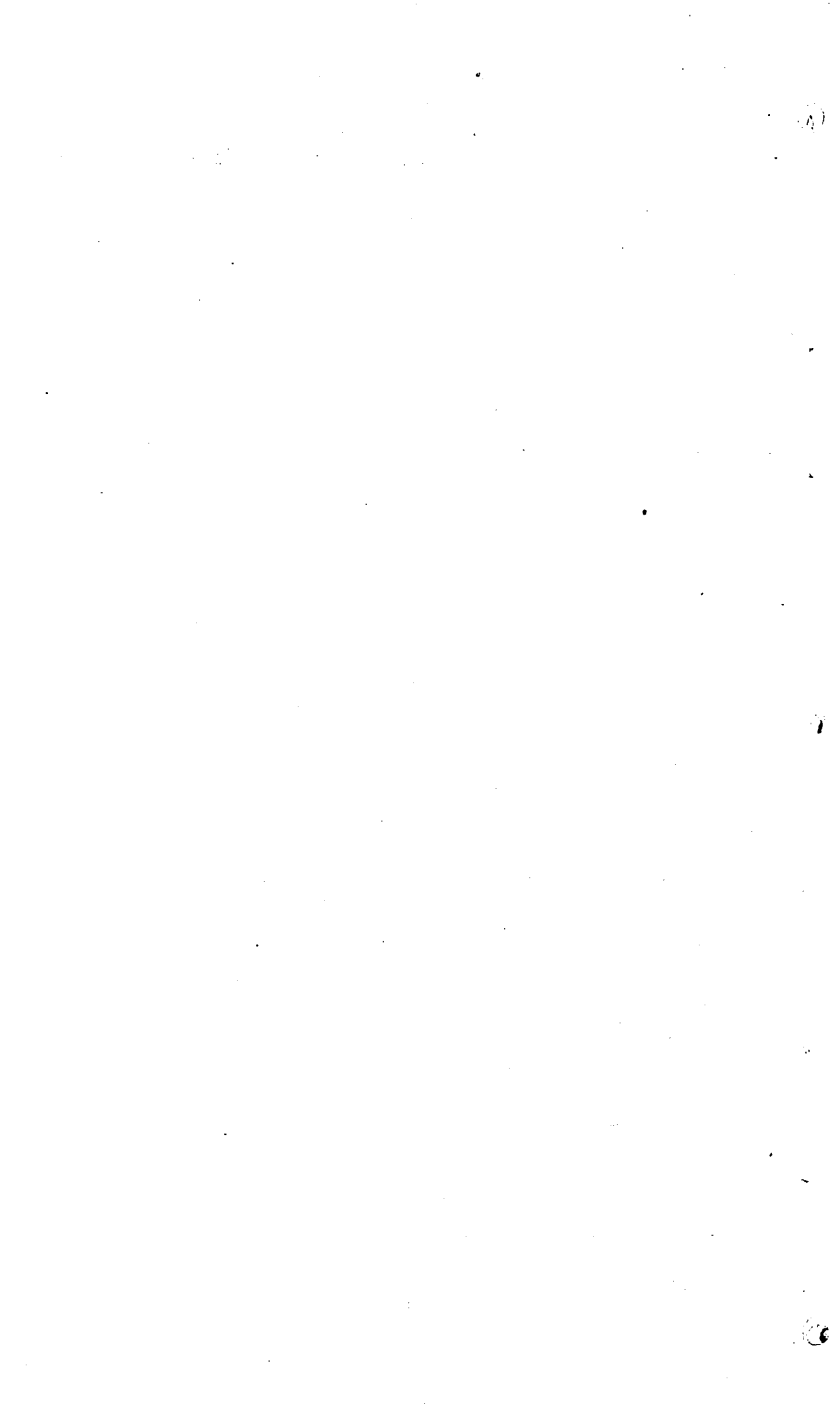
QUESTIONS—INTERESTS AND REFORMS

11. Is there a public library or traveling library?
12. What newspapers and periodicals are taken in the community?

Agricultural magazines?

Religious papers?

13. Is there a local paper?
14. Give the number of dependent poor in the community.
How cared for?



QUESTIONS—INTERESTS AND REFORMS

15. How many are insane? Blind? De-
fective? Deaf and dumb? Are these kept at home
or cared for in institutions?

16. Is wealth increasing? Decreasing?

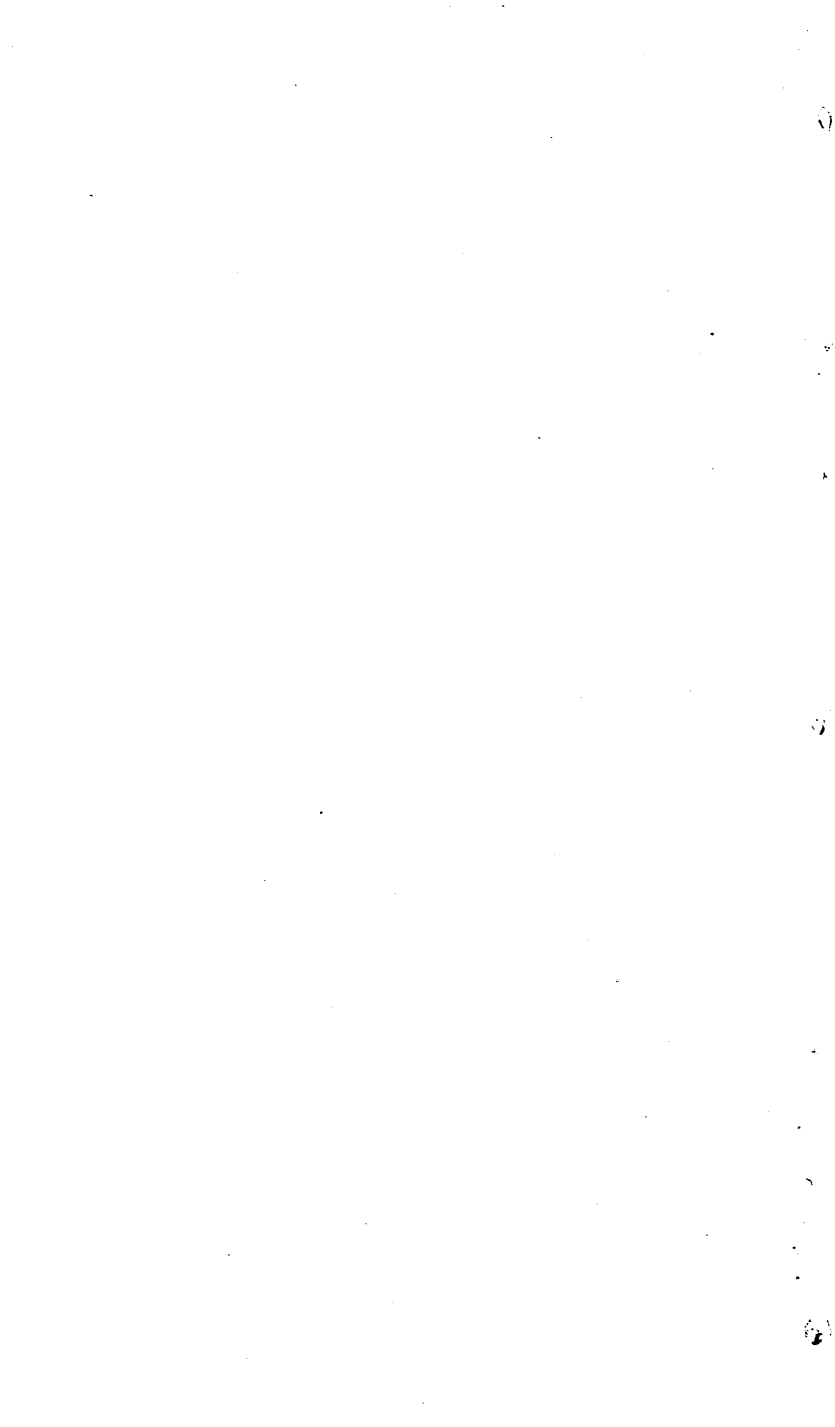
17. What community improvements in the last five years?

Buildings?

Organizations?

Others?

18. In what reforms or public enterprises does the church lead?



FOLLOWING UP THE SURVEY

The class has now finished the twelve studies of the course and has collected data which covers the economic and social life of the community. In other words, the doctor's diagnosis has been finished, but the most important result of this work is yet to come. We have found out the needs of the community,—what the matter with it is, if it is sick,—but the important work, with communities as with people, is not only to know what ails them, but to see that they get well. Such a study as this is worthless if it ends with merely the collecting of data.

The class is now confronted with two possibilities: First, how to make use of the facts gained in such a way that the interest of the community can be aroused; and, second, what line of work is needed to bring up the community to a good standard of efficiency.

One of the best ways of giving to the community the results of the survey is in a simple form of graphic exhibit, showing the data gained for this purpose. As a guide to this work simple charts are included, showing how facts relating to the population, the schools, farming conditions, etc., can be illustrated simply and graphically. The largest stock size of cardboard 22x28 inches is the most practicable. Inexpensive wooden frames into which the cards can be easily slipped are an aid in showing the charts, and make the exhibit more attractive.

An evening may be given to this exhibit called, "Face to Face with Blankville," at which time the story of the findings, carefully prepared, should be given, illustrated by charts and photographs where feasible. In doing this the issue should be met of what it is practicable to do to better conditions. It will readily be seen that this is a delicate matter to handle skilfully. It is not always easy for people to accept the truth, and it must be remembered that nothing can be accomplished by riding roughshod over people's feelings. The aim of the whole enterprise will be lost if this exhibit causes

FOLLOWING UP THE SURVEY

bitterness and increases strife. The natural zeal of a class who have themselves become interested must be guarded. There should be no personalities in the report. Principles that cause conditions should be dealt with. It will add greatly to the interest and value of the meeting if speakers are secured from outside the community to deal with the issue needing discussion, as disclosed by this study. From the Agricultural Colleges or Experiment Stations lecturers on various phases of scientific farming may be secured; leaders in social service and experts on the playground movement may also be obtained. Frequently a message from a person not in the community will be of more force than anything a member of the locality can contribute.

It is only natural that the class that has made a study of the locality should be the promoters in community building. For instance, is there need of recreation and regulated play? Let them take the matter in hand, appoint a committee of those who are most capable of handling this question and meet the need. Is the basic demand of the neighborhood for better roads? Here again the class can promote the repair and rebuilding through some existing organization or independently. Schools may be improved and plans for local coöperative work to lighten the farmers' wives' burdens may be inaugurated. Is there lack of coöperation among the churches? Get together if possible, on some community interest, and see what brotherliness flows out of common work.

If necessary, a society should be organized to carry on the work shown by the result of the investigation to be needed in the community. This can be called a "Community League," a "Social Service Club," or any name that will imply that the function of the organization is to deal with the welfare of the community as a whole. Through this as an agency various lines of work may be performed.

It may be of help to those making the survey to read the recommendations that were made by one commission after they surveyed a community:

"1. The first need disclosed by this Survey is the need of a new spirit, which can come only from prayer. We recommend that men pray for the spirit of federation, the coöperative mind, the instinct of

FOLLOWING UP THE SURVEY

union. It is made clear by a comparison that a coöperative spirit is more needed than church union, for in some places where there is the greater number of denominations there is greater union among them. A spiritual union of the people is the first necessity and prayer is its first bond.

"2. We recommend that this coöperating spirit be organized as a discipline of the whole people in order that its fruits may be reaped in the churches. The Master will not have a church that belies the spiritual condition of the people. Therefore, the coöperative system must be organized in the business affairs of this community. Especially among farmers is coöperation needed. Among them and their economic associations the coöperative system of doing business should be organized. It is recommended here as a discipline suited to the spiritual needs of a divided people who are at war with one another in business, competing in banking, disagreeing in social life, while great commercial combinations exploit them. Farming is, as the poet Hesiod pointed out about the time of the Old Testament prophets, a coöperative enterprise. When farming becomes coöperative in this community the farmer will prosper, his institutions will be supported, and his leaders will be themselves farmers. Then his churches may be federated because the coöperative spirit will be not the aspiration of a few but the trained instinct of the many. The coöperative system of industry applies to the business of the farmer, to the buying of machinery or of feed or of fertilizer, to the selling of farm produce, fruit, or milk products. It has two essential features and one necessary ally. First, the coöperative system is a combination in which each man has one vote, however great or little his share in the business. Secondly, the coöperative system distributes profits, after interest is paid on borrowed money, according to the contribution of each man in produce or labor to the business, or the amount of goods purchased. And, thirdly, a business among farmers based on such democratic control, sharing its profits according to the business done, will succeed only as it is supported by a coöperative spirit. This is the place of the church, whose function is spiritual. The ally of the

FOLLOWING UP THE SURVEY

coöperative grain elevator should be the federated church, for the coöperative associations will train men in working together, and the church, once united, will hold men loyal to their neighbors and to the community.

"3. We recommend, in view of the failure of dogma to interest men and especially young men in these days, that a new standard of church efficiency be raised in the church boards, conferences, synods, associations, dioceses, and presbyteries. There is great danger that wanting dogmatical earnestness, churches will become mere converting agencies. They already compete with one another for the few possible church-members who in each community are open to emotional appeal. Some persons of good intentions but weak character pass from church to church, to the joy of exhorters and to the scandal of serious men. Now that there are no new openings for churches, church extension should be followed by church intensification. The church should be trained to serve the community and the world. Reports to higher authority should record the number of children under instruction, the recreative enterprises maintained, the money and men contributed to the conversion of the world to Christ, and the service rendered by the minister and his fellow officers in the large affairs of the commonwealth.

"This is the new spirit of the great religious bodies of the time. It is appropriate to a community like this in which, with all the lands settled, and rural population as a whole diminished, the old efficiency which was reckoned in new converts and new congregations must be replaced by a new efficiency reckoned in social service.

"4. We recommend to all the churches of this community and to such organizations as the Christian Endeavor Societies, the Young Men's and Young Women's Christian Associations, the Brotherhoods, Baptist Union, Epworth Leagues, and other established organizations of Christian young people the need of a well-defined teaching upon recreation, and stronger organizations in the churches to secure its results. Recreation is a school of morals. It is a necessity of the young. It is worthy the attention of churches. It would be well if the whole community were organized, with a secretary, for

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the unifying of all efforts and experiences of the churches, especially on behalf of young women and boys. Their religious experience the churches are overlooking. But Jesus said, "Of such is the kingdom of heaven."

"5. We recommend to all the churches of the community a country-life organization. It might well be a federation of churches. Its duties shall be to place ministers in churches of the open country. They should be inspired to idealize country life and to set the example of bearing its trials and burdens in a missionary spirit, for, according to this Survey, the opportunity of religious advance in this section is in the rural churches out in the open country. Pastors are few. Hardships are many and spiritual rewards are the greatest on the continent. For God is still using the farm to supply the raw material of the nation in food, clothing, shelter, and leadership for the nation.

"6. We recommend a great forward movement in religious education. The place of the Sunday-school is shown in this Survey to be pivotal in effecting the changes needed. Its improvement in recent years is marked. It is the one religious organization that is in the way of gaining and not losing ground. It contains the germs of church federation and of leadership, which are like the silkworms in the staff of the traveler from China centuries ago. They are the nuclei of a great religious revival. If the Sunday-school leaders can now lift their work to a higher plane, inspire their organizations with the ideals of community service, coöperation, and the religious patriotism of the Old Testament prophets, they can leaven the whole modern movement in the country with the spirit of Christ.

"7. We recommend an extension system of ministerial education. Ministers need courses of study and the service of scholarly teachers more after they have been on the field than before. Courses should be organized of two weeks' length and upward, to be given under the auspices of the Interdenominational Council, for the schooling of ministers of all denominations in social service. These short courses would be provided by colleges, universities, and seminaries of learning, if the Council would supply students. The curricula should consist of lectures and classes in sociology and economics, with special

FOLLOWING UP THE SURVEY

emphasis upon religious institutions, and the teachers should be selected for their Christian character as well as scientific knowledge.

"Such Extension Courses would equip the ministry for understanding the religious experience of the modern man, and for serving communities in the spirit of the Master."

SELECTED BIBLIOGRAPHY

The following is a brief list of books that will be of special value to those using this method of Community Study. For convenience, chapter or page references are given.

The Church of the Open Country, by Warren H. Wilson. Missionary Education Movement, New York. 50 cents.

Principles of Rural Economics, by Thomas Nixon Carver. Ginn & Co., Boston. \$1.30.

The Country Town, by Wilbert L. Anderson. Baker & Taylor Co., New York. \$1.00 net.

The Rural Life Problem of the United States, by Sir Horace Plunkett. Macmillan Co., New York. \$1.25.

Chapters in Rural Progress, by Kenyon L. Butterfield. University of Chicago Press, Chicago. \$1.00 net.

The Country Life Movement, by L. H. Bailey. Macmillan Co., New York. \$1.25 net.

The Day of the Country Church, by J. O. Ashenurst. Funk & Wagnalls Co., New York. \$1.00 net.

The Country Church and the Rural Problem, by Kenyon L. Butterfield. University of Chicago Press, Chicago. \$1.00.

STUDY I

Population

The Church of the Open Country, ch. I.

Principles of Rural Economics, pp. 334-342.

The Country Town, chs. III-V.

Chapters in Rural Progress, ch. I.

SELECTED BIBLIOGRAPHY

STUDY II

Economic Conditions

- The Church of the Open Country, ch. II.
- Principles of Rural Economics, chs. I, II.
- The Rural Life Problem of the United States, ch. III.
- The Country Town, ch. I.
- Chapters in Rural Progress, ch. II.

STUDY III

Communication and Transportation

- The Country Life Movement, p. 124.
- Chapters in Rural Progress, ch. XIII.

STUDY IV

The Renter

- The Church of the Open Country, ch. VI.
- Principles of Rural Economics, ch. IV, pp. 378, 379.

STUDY V

Women on the Farm

- Principles of Rural Economics, p. 18.
- The Country Life Movement, pp. 85-96.
- Chapters in Rural Progress, ch. XI.
- The Day of the Country Church, ch. XVII.

STUDY VI

Young People

- The Country Life Movement, pp. 211-220.
- Chapters in Rural Progress, ch. IV.

SELECTED BIBLIOGRAPHY

STUDY VII

Education for Country Life

- The Church of the Open Country, ch. III.
- Chapters in Rural Progress, chs. IX, XVI.
- Principles of Rural Economics, pp. 359-361.
- The Country Life Movement, pp. 62-84.

STUDY VIII

The Community at Play

- The Church of the Open Country, ch. IV.
- Principles of Rural Economics, pp. 342-343, 366-370.
- Chapters in Rural Progress, ch. XIV.

STUDY IX

Farmers' Organizations

- The Church of the Open Country, ch. V.
- Principles of Rural Economics, pp. 357-358.
- The Rural Life Problem of the United States, chs. V, VII.
- The Country Life Movement, pp. 125-133.
- Chapters in Rural Progress, chs. VII, X.

STUDY X

The Church: Teaching the Gospel

- Principles of Rural Economics, pp. 343-357.
- The Country Town, ch. XVI.
- Chapters in Rural Progress, ch. XII.
- The Day of the Country Church, chs. IX, XIV, XV.

SELECTED BIBLIOGRAPHY

STUDY XI

The Church: Living the Kingdom

The Church of the Open Country, ch. VII.

The Country Town, ch. XVII.

The Country Church and the Rural Problem, chs. III, V.

The Day of the Country Church, chs. I, II, VI.

STUDY XII

Public Interests and Reforms

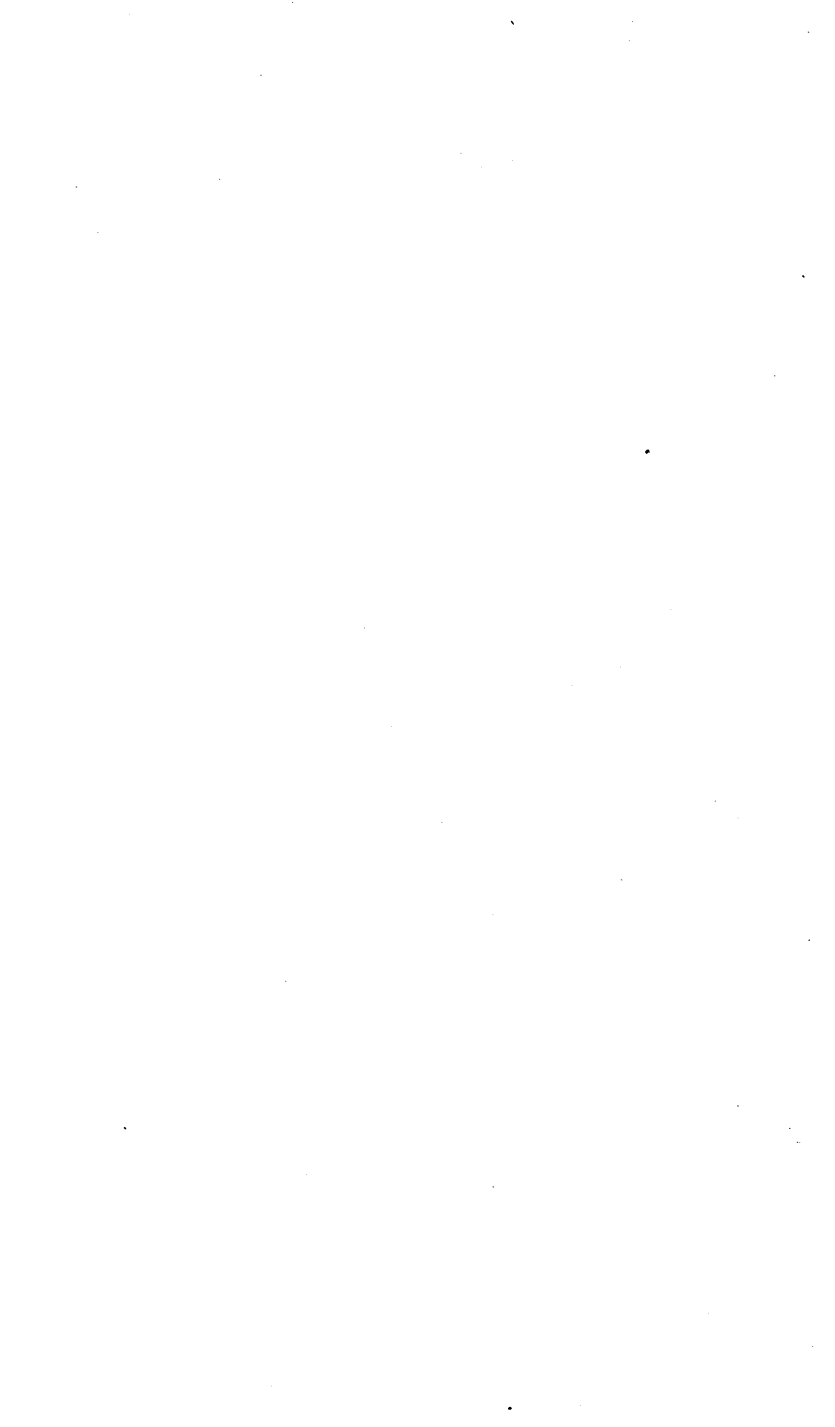
The Church of the Open Country, ch. VIII.

Chapters in Rural Progress, ch. XVII.

The Day of the Country Church, ch. XVIII.

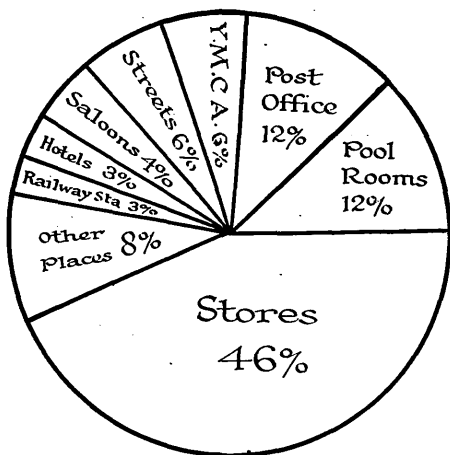
A Method of Investigating a Small Village or Section of the Open
Country

A SERIES OF
SUGGESTIVE CHARTS
PRODUCED IN
OTHER SURVEYS



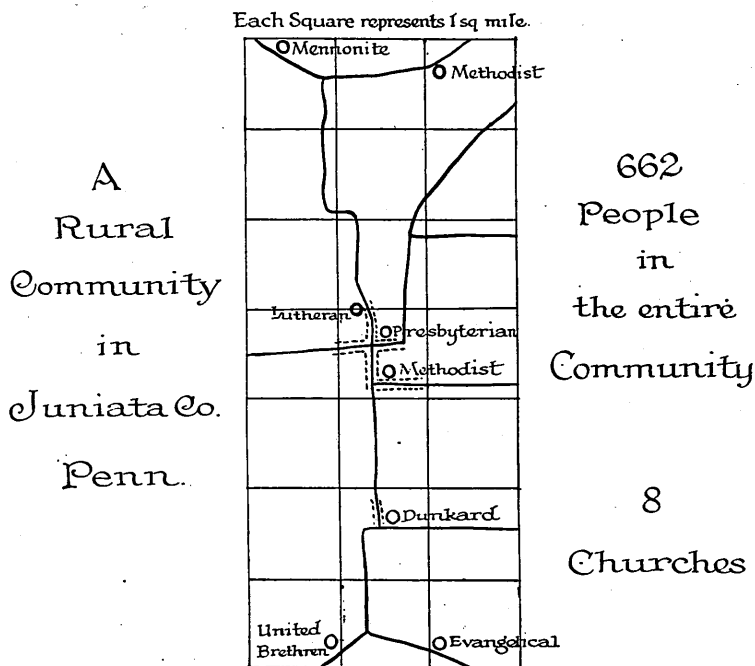
Social Centres

53 Communities in Penn.



Is the Church
making the most of
its opportunities?

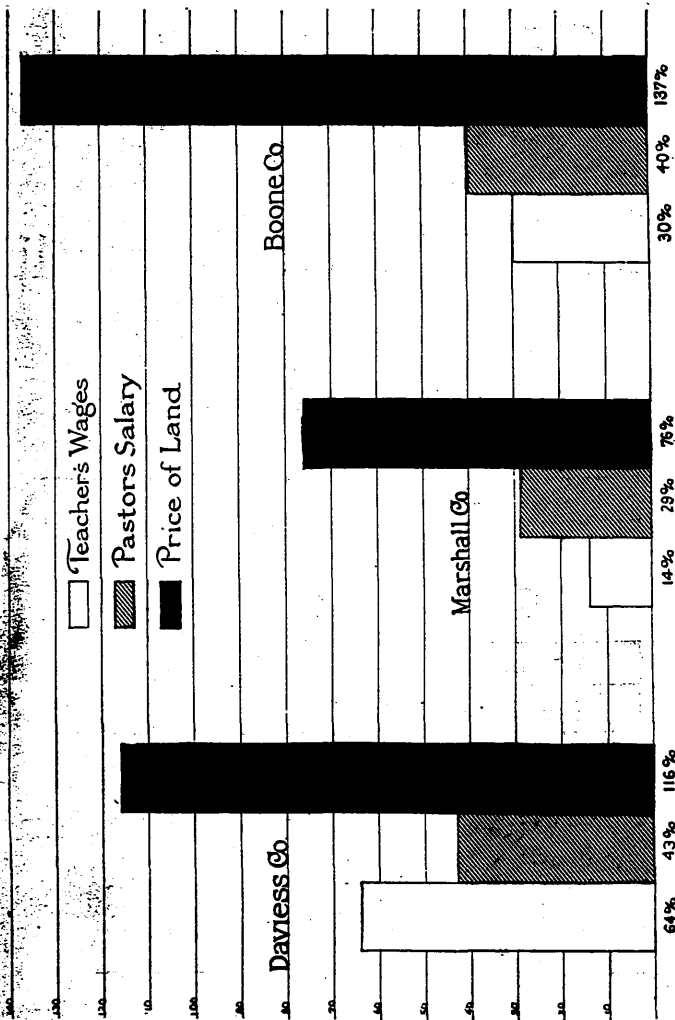
Church Federation the Next Step.



This Community has consolidated its schools

Per Cent of Increase in Ten Years. (1900-1910)

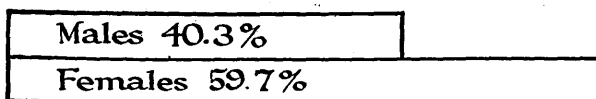
SUGGESTIVE CHARTS



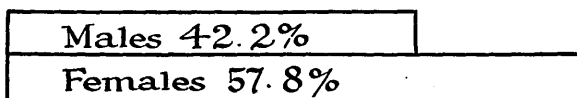
The Sunday School reaches Men better than the Church

3 Counties in Indiana

Church Membership

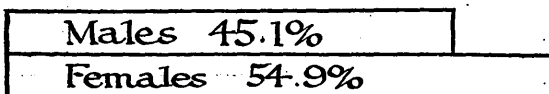


Church Attendance

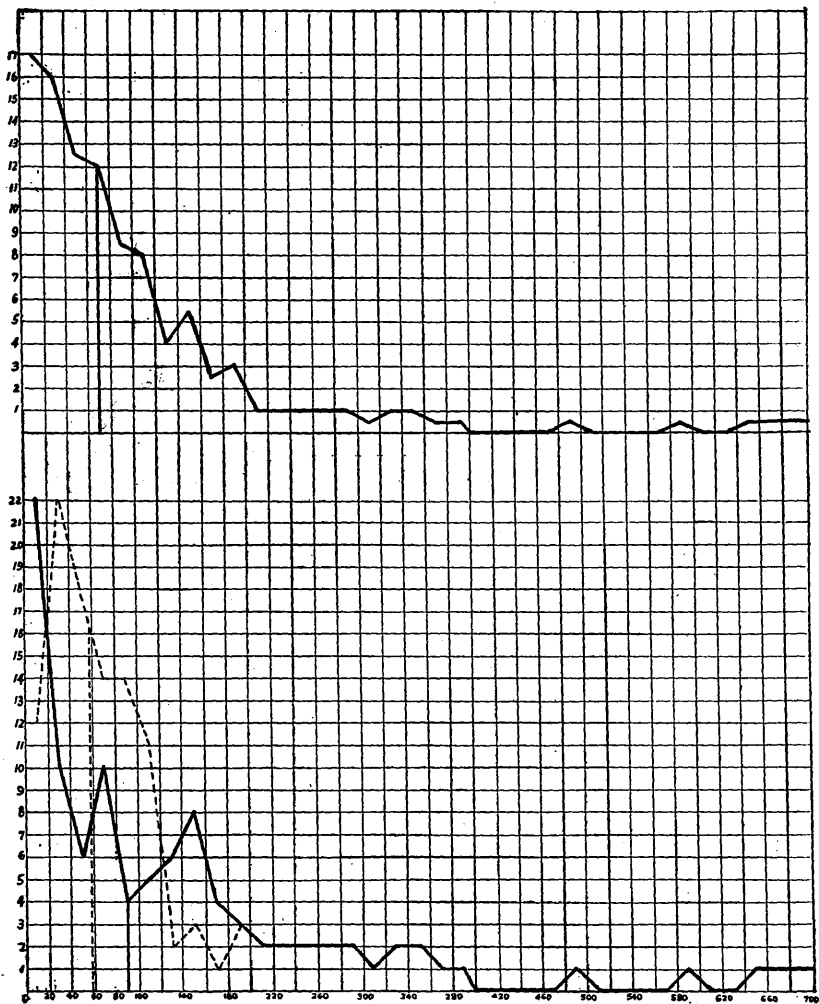


Sunday School Attendance

Pupils 14 years and over



SUGGESTIVE CHARTS



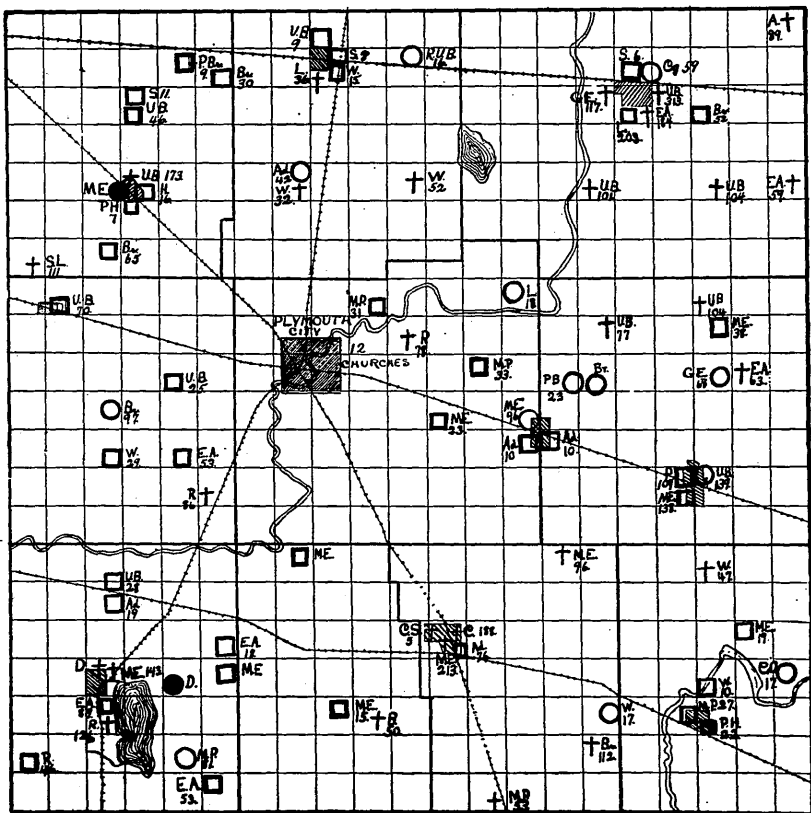
29 VARIETIES

in Marshall Co. Ind.

Amish	German Evangelical
Mennonite	Holiness
Baptist	Lutheran (<i>Synod of Chicago</i>)
Baptist (<i>Primitive</i>)	Lutheran (<i>Synod of Missouri</i>)
Brethren	Lutheran (<i>Swedish</i>)
Catholic	Methodist Episcopal
Christian	Methodist Protestant
Church of Christ	Pentecostal Holiness
Scientist	Presbyterian
Church of God (<i>Adventist</i>)	Progressive Brethren
Church of God (<i>Saints</i>)	Reformed
Come-Outers	Seventh Day Adventist
Congregational	United Brethren
Disciples or Christians	United Brethren (<i>Old Constitution</i>)
Episcopal	Wesleyan Methodist.
Evangelical Association	

Let us get together

Marshall Co. Churches



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Community study
for country districts 419378

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W. A. Hotchkiss

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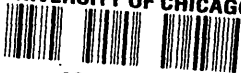
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Patricia Gami

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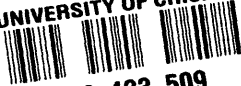
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